

	الم - ١	1	سورة الفاتحة - ١
1. In the name of Allah, the Most Gracious, the Most Merciful.	سُورَةُ الْفَاتِحَةِ Surah Al-Fatiha بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ the Most Merciful. the Most Gracious, of Allah, In the name		
2. All praises and thanks be to Allah, the Lord of all the worlds.	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (of all) the worlds. the Lord (be) to Allah, All praises and thanks 1		
3. The Most Gracious, the Most Merciful.	الرَّحْمَنِ الرَّحِيمِ 3 the Most Merciful. The Most Gracious, 2		
4. The Master of the Day of Judgment.	مَلِكِ يَوْمِ الدِّينِ 4 (of) [the] Judgment. (of the) Day (The) Master		
5. You Alone we worship, and You Alone we ask for help.	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ we ask for help. and You Alone we worship, You Alone		
6. Guide us to the straight path.	أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ the straight. (to) the path, Guide us 5		
7. The path of those on whom You have bestowed Your Favors, not the path of those who earned Your wrath, and not of those who go astray.	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ You have bestowed (Your) Favors (of) those (The) path 6		
	غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ those who earned (Your) wrath not (of) on them,		
	7 (of) those who go astray. and not on themselves,		

In the name of Allah, the Most Gracious, the Most Merciful.

1. Alif Laam Meem

2. This is the Book, there is no doubt in it, a Guidance for the God-conscious.

3. Those who believe in the unseen, and establish the prayer, and spend out of what We have provided them.

4. And those who believe in what is revealed to you (O Muhammad SAWS!), and what was revealed before you, and in the Hereafter they firmly believe.

5. Those are on Guidance from their Lord, and it is those who are the successful ones.

الم - ١	2	سورة البقرة - ٢
سُورَةُ الْبَقَرَةِ		
Surah Al-Baqarah		
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		
the Most Merciful.	the Most Gracious, of Allah,	In the name
الْمَ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ		
in it,	doubt no	(is) the Book, That 1 Alif Laam Meem
هُدًى لِّلْمُنْقِذِينَ الَّذِينَ يُؤْمِنُونَ		
believe	Those who	2 for the God-conscious. a Guidance
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا		
and out of what	the prayer,	and establish in the unseen,
رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ		
And those who	3	they spend. We have provided them
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ		
was sent down	and what to you	(is) sent down in what believe
مِّن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ		
4	firmly believe.	they and in the Hereafter before you.
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ		
their Lord,	from	Guidance (are) on Those
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ		
5	(are) the successful ones.	they and those -

- 14.** And when they meet those who believe, they say, 'We believe.' But when

or	whether you warn them	to them	(it) is same	disbelieve[d]	those who	Indeed,
on	Allah has set a seal	6	they believe.	not	you warn them,	not
And for them	(is) a veil.	their vision	and on	their hearing,	and on	their hearts
say,	(are) some who	the people	And of	7	great.	(is) a punishment
(are) believers (at all).	they	but not	[the] Last,	and in the Day	in Allah	`We believed
they deceive	and not	believe[d]	and those who	They seek to deceive Allah		8
their hearts	In	9	they realize (it).	and not	themselves,	except
(is) a punishment	and for them	(in) disease;	so Allah increased them	(is) a disease,		
to them,	(it) is said	And when	10	[they] lie.	they used (to)	because
(are) reformers.	we	Only	they say,	the earth,	in	spread corruption
(are) [the ones who] spread corruption,	themselves	indeed they	Beware,			11
`Believe	to them,	(it) is said	And when	12	they realize (it).	not
the fools?	believed	as	`Should we believe	they say,	the people,	believed
13	they know.	not	[and] but	(are) the fools	themselves	certainly they
But when	`We believe[d].	they say,	believe[d]	those who	they meet	And when

they are alone with their evil ones, they say, 'Indeed, we are with you, we are only mocking.'

15. Allah mocks at them, and prolongs them in their transgression (while) they wander blindly.

16. Those are the ones who have bought astraying (in exchange) for guidance. So their commerce did not profit them, nor were they guided.

17. Their example is like the example of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness, so they do not see.

18. Deaf, dumb, and blind - so they will not return (to the right path).

19. Or like a rainstorm from the sky in which is darkness, thunder, and lightning. They put their fingers in their ears to keep out the stunning thunderclaps in fear of death. And Allah encompasses the disbelievers.

20. The lightning almost snatches away their sight. Whenever it flashes for them, they walk therein, and when darkness covers them, they stand (still). And if Allah had willed, He would certainly have taken away their hearing and their sight. Indeed, Allah has Power over everything.

21. O mankind! Worship your Lord, the One Who created you and those before you,

حَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ	we only (are) with you, 'Indeed, we they say, their evil ones, with they are alone
مُسْتَهْزِءُونَ ۚ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي	in and prolongs them at them, mocks Allah 14 (are) mockers.'
طُغْيَانِهِمْ يَعْمَهُونَ ۚ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا	bought (are) the ones who Those 15 they wander blindly. their transgression,
الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَحَّتْ بِحَدِّثِهِمْ وَمَا كَانُوا	were they and not their commerce profited So not for [the] guidance. [the] astraying
مُهْتَدِينَ ۚ مَثَلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ	kindled (of) the one who (is) like the example Their example 16 guided-ones.
نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ	their light Allah took away his surroundings, it lighted then, when a fire,
وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يَبْصُرُونَ ۚ صُمٌّ بُكْمٌ عُمْىٌ	blind, dumb, Deaf, 17 (so) they (do) not see. darkness[es], in and left them
فَهُمْ لَا يَرْجِعُونَ ۚ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ	in it (are) the sky from like a rainstorm Or 18 [they] will not return. so they
ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي ءَاذَانِهِمْ مِّنَ	from their ears in their fingers They put and lightning. and thunder, darkness[es],
الصَّوْعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ	(is) [the One Who] encompasses And Allah [the] death. (in) fear (of) the thunderclaps
بِالْكَافِرِينَ ۚ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا	Whenever their sight. snatches away the lightning Almost 19 the disbelievers.
أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا	they stand (still). on them it darkens and when in it, they walk for them (it) flashes
وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ	and their sight. their hearing, He would certainly have taken away Allah had willed. And if
إِنَّا لِلَّهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ يَتَأْتِيهَا النَّاسُ	O mankind! 20 All-Powerful. thing every (is) on Allah Indeed,
اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ	before you, and those [who] created you the One Who your Lord, worship

so that you may become righteous.

22. (He) Who has made the earth a resting place for you, and the sky a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. So do not set up rivals to Allah while you know (the truth).

23. And if you are in doubt about what We have revealed to Our slave (Muhammad SAW), then produce a chapter like it, and call your witnesses other than Allah, if you are truthful.

24. But if you do not do (it), and you will never be able to do (it), then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

25. And give good news (O Muhammad SAW!) to those who believe and do righteous deeds that for them will be Gardens under which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before.' And they will be given things in resemblance; and they will have therein purified spouses, and they will abide therein forever.

26. Indeed, Allah is not ashamed to set forth an example even of a mosquito

لَعَلَّكُمْ	تَتَّقُونَ	الَّذِي	جَعَلَ	لَكُمْ
for you	made	The One Who	21	become righteous.
so that you may				
الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءٍ	وَأَنْزَلَ
the sky	from	and sent down	a canopy,	and the sky
a resting place	the earth			
مَاءً	فَأَخْرَجَ	بِهِ	مِنَ الثَّمَرَاتِ	رِزْقًا
for you.	(as) provision	the fruits	[of]	therewith
then brought forth	water,			
فَلَا	تَجْعَلُوا	لِلَّهِ	أَنْدَادًا	وَأَنْتُمْ
And if	22	[you] know.	while you	rivals
to Allah	set up	So (do) not		
كُنْتُمْ	فِي رَيْبٍ	مِمَّا	نَزَّلْنَا	عَلَى عَبْدِنَا
then produce	Our slave,	to	We have revealed	about what
doubt	in	you are		
بِسُورَةٍ	مِّن مِّثْلِهِ	وَادْعُوا	شُهَدَاءَكُمْ	مِّن دُونِ
Allah	other than	your witnesses	and call	like it
[of]	a chapter			
إِنْ كُنْتُمْ	صَادِقِينَ	فَإِنْ لَّمْ	تَفْعَلُوا	وَلَنْ
you do,	and never will	you do,	not	But if
23	truthful.	you are	if	
فَاتَّقُوا	النَّارَ	الَّتِي	وَفُودُهَا	النَّاسُ
prepared	and [the] stones,	(is) [the] men	[its] fuel	whose
the Fire	then fear			
لِلْكَافِرِينَ	وَبَشِّرِ	الَّذِينَ	ءَامَنُوا	وَعَمِلُوا
and do	believe,	(to) those who	And give good news	24
for the disbelievers.				
الْصَّالِحِينَ	أَنَّ لَهُمْ	جَنَّاتٍ	تَجْرَى	مِنْ تَحْتِهَا
under them	[from]	flow	(will be) Gardens,	for them
that	[the] righteous deeds,			
أَلَّا نَهَرُ	كُلَّمَا	رُزِقُوا	مِنْهَا	مِنْ ثَمَرَةٍ
(as) provision,	fruit	of	therefrom	they are provided
Every time	the rivers.			
قَالُوا	هَذَا	الَّذِي	رُزِقْنَا	مِنْ قَبْلُ
before.	we were provided	the one which	'This (is)	they (will) say,
وَأَتُوا بِهِ	مُتَشَبِهًا	وَلَهُمْ	فِيهَا	أَزْوَاجٌ
spouses	therein	And for them	(things) in resemblance;	And they will be given
مُطَهَّرَةً	وَهُمْ	فِيهَا	خَالِدُونَ	إِنْ أَلَّهَ
Indeed, Allah	25	(will) abide forever.	therein	and they
purified,				
لَا يَسْتَحْيٰ	أَنْ يَضْرِبَ	مَثَلًا	مَا	بَعُوضَةً
(of) a mosquito	(like) even	an example	to set forth	(is) not ashamed

or anything above it (bigger or smaller). Then as for those who believe, they know that it is the truth from their Lord. But those who disbelieve say, 'What did Allah intend by such an example?' He lets go astray many by it and guides many by it. And He does not let go astray by it except the defiantly disobedient.

27. Those who break the Covenant of Allah after its ratification, and cut what Allah has ordered to be joined, and spread corruption on the earth. It is those who are the losers.

28. How can you disbelieve in Allah? When you were dead (lifeless), and He gave you life. Then He will cause you to die, then (again) He will bring you (back) to life, and then to Him you will be returned.

29. He is the One Who created for you all that is in the earth. Moreover, He turned to the heaven and fashioned them seven heavens. And He is the All-Knower of everything.

30. And when your Lord said to the angels, 'Indeed, I am going to place a vicegerent on the earth.' They said, 'Will You place therein the one who will spread corruption and shed blood, while we glorify You with praises

فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُون	[thus] they will know	believed,	those who	Then as for	above it.	and (even) something
أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا	disbelieved	those who	And as for	their Lord.	from	(is) the truth that it
فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ	by it	He lets go astray	example?	by this	(did) Allah intend	what [thus] they will say
كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ	by it	He lets go astray	And not	many.	by it	and He guides many
إِلَّا الْفَاسِقِينَ ۝ الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ	the Covenant of Allah	break	Those who	26	the defiantly disobedient.	except
مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ	to be joined	it	Allah has ordered	what	and [they] cut	its ratification, after
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ	(are) the losers.	they	Those,	in the earth.	and [they] spread corruption	
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا	dead	While you were	in Allah?	(can) you disbelieve	How	27
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ	then	He will give you life,	then	He will cause you to die,	then	then He gave you life;
إِلَيْهِ تُرْجَعُونَ ۝ هُوَ الَّذِي خَلَقَ لَكُمْ مَا	what	for you	created	is the One Who	He	28
فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ	and fashioned them	the heaven	to	He turned	Moreover	all. (is) in the earth,
سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَإِذْ	And when	29	(is) All-Knowing.	thing	of every	And He heavens. seven
قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ	the earth	in	going to place	'Indeed, I (am)	to the angels,	your Lord said
خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا	in it	will spread corruption	(one) who	in it	'Will You place	they said, a vicegerent,
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ	with Your praises	[we] glorify (You)	while we	[the] blood[s],	and will shed	

and sanctify **You**?
He said, 'Indeed, I know that which you do not know.'

31. And **He** taught Adam all the names. Then **He** displayed them to the angels and said, 'Inform **Me** the names of these, if you are truthful.'

32. They said, 'Glory be to **You**! We have no knowledge except what **You** have taught us. Indeed, it is **You** who are the All-Knowing, the All-Wise.'

33. **He** said, 'O Adam! Inform them of their names.' And when he had informed them of their names, **He** said, 'Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you conceal.'

34. And when **We** said to the angels, 'Prostrate to Adam,' they prostrated, except Iblees. He refused and was arrogant and became of the disbelievers.

35. And **We** said, 'O Adam! Dwell you and your wife in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you be among the wrongdoers.'

36. Then the Shaitaan made them slip out of it and got them out from that

وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ	you (do) not know.'	what	[I] know	'Indeed, I	He said,	[to] You .'	and we sanctify
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَذَكَّرُ أُنْثَاهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿٣٤﴾ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾ وَفَلْنَا يَتَذَكَّرُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا	He displayed them	Then	all of them.	the names -	Adam	And He taught	30
if	(of) these,	of the names	'Inform Me	then He said,	the angels,	to	
(is) for us	No knowledge	'Glory be to You !	They said,	31	truthful.'	you are	
(are) the All-Knowing,	You	Indeed You !	You have taught us.	what	except		
And when	of their names.'	Inform them	'O Adam!	He said,	32	the All-Wise.	
Indeed, I	to you,	I say	'Did not	He said,	of their names,	he had informed them	
you reveal	what	and I know	and the earth,	(of) the heavens	(the) unseen	[I] know	
to the angels,	We said	And when	33	concealing.'	you [were]	and what	
He refused	Iblees.	except	[so] they prostrated	to Adam,	'Prostrate		
And We said,	34	the disbelievers.	of	and became	and was arrogant		
from it	and [you both] eat	(in) Paradise,	and your spouse	you	Dwell	'O Adam!	
this	But do not [you two] approach	you [both] wish.	(from) wherever	freely			
Then made [both of] them slip	35	the wrongdoers.'	of	lest you [both] be	[the] tree,		
from what	and he got [both of] them out	from it,	the Shaitaan				

in which they were. And We said, 'Go down, as enemies to one another; and on the earth will be your dwelling place and a provision for a period.'

37. Then Adam received (some) words from his Lord, and He turned towards him (in mercy). Indeed, it is He Who is Oft-returning (to mercy), the Most Merciful.

38. We said, 'Go down from it, all of you. And when there comes to you Guidance from Me, then whoever follows My Guidance, no fear will be on them, nor will they grieve.

39. And those who disbelieve and deny Our Signs, they are the companions of the Fire; they will abide in it forever.'

40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill My Covenant (upon you), I will fulfill your covenant (from Me), and fear Me and Me alone.

41. And believe in what I have sent down confirming that which is (already) with you, and be not the first to disbelieve in it. And do not exchange My Signs for a small price, and fear Me and Me Alone.

42. And do not mix the truth with falsehood or conceal the truth while you know (it).

43. And establish the prayer and give zakah and bow down with those who bow down.

44. Do you order

كَانَا فِيهِ وَقُلْنَا أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ									
to others	some of you	`Go down (all of you),	And We said,	in [it].	they [both] were				
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنٌ إِلَى									
for	and a provision	(is) a dwelling place	the earth	in	and for you	(as) enemy;			
حِينَ ﴿٣٦﴾ فَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ									
So (his Lord) turned	words,	his Lord	from	Then Adam received	36	a period.			
﴿٣٧﴾ عَلَيْهِ إِنَّهُ هُوَ الْتَوَّابُ الرَّحِيمُ									
37	the Most Merciful.	(is) the Oft-returning (to mercy),	He	Indeed He!	towards him.				
قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى									
Guidance,	from Me	comes to you	and when,	all (of you),	from it	`Go down	We said,		
فَمَنْ يَتَّبِعْ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ									
they	and not	(will be) on them	fear	[then] no	My Guidance,	follows	then whoever		
يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ									
those	Our Signs,	and deny	who disbelieve[d]	And those	38	will grieve.			
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ يَبْنَیٰ									
O Children	39	(will) abide forever.`	in it	they	(of) the Fire;	(are) the companions			
إِسْرَءِیلَ أَذْكُرُوا نِعْمَتِیَ الَّتِیْ أَنْعَمْتُ عَلَیْكُمْ وَأَوْفُوا بِعِهْدِی									
My Covenant	and fulfill,	upon you	I bestowed	which	My Favor	Remember	of Israel!		
أَوْفِ بِعِهْدِكُمْ وَإِئْتِیْ فَآرْهَبُونَ ﴿٤٠﴾ وَعَٰمِنُوا بِمَا									
in what	And believe	40	fear [Me].	and Me Alone	your covenant	I will fulfill			
أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ									
the first	be	and (do) not	(is) with you,	that which	confirming	I have sent down			
كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِیْ ثَمَنًا قَلِيلًا وَإِئْتِیْ									
and Me Alone	small,	a price	My Signs for	exchange	And (do) not	of it.	disbeliever		
فَاقْتُونِیْ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا									
and conceal	with [the] falsehood	the Truth	mix	And (do) not	41	fear [Me].			
الْحَقَّ وَأَنْتُمْ تَعْمَلُونَ ﴿٤٢﴾ وَأَقِمْوُا الصَّلَاةَ وَآتُوا									
and give	the prayer	And establish	42	[you] know.	while you	the Truth			
الزَّكَاةَ وَآزَكُوا مَعَ الرَّٰكِعِیْنَ ﴿٤٣﴾ أَتَأْمُرُونَ									
Do you order	43	those who bow down.	with	and bow down	zakah				

people to be righteous and you forget (to practice it) yourselves, while you recite the Book? Then will you not use reason (intellect)?

45. And seek help through patience and prayer; and indeed, it is difficult except for the humble ones,

46. (They are those) who believe that they will meet their Lord and that they will return to Him.

47. O Children of Israel! Remember My Favor which I bestowed upon you, and that I preferred you over the worlds.

48. And fear a day when no soul will avail another in the least, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped.

49. And (recall) when We saved you from the people of Firaun, who were afflicting you with a horrible torment, slaughtering your sons and letting your women live. And in that was a great trial from your Lord.

50. And (recall) when We parted the sea for you and saved you and drowned the people of Firaun while you were looking on.

51. And (recall) when We made an appointment with Musa for forty nights. Then you took the calf (for worship) after him (i.e., his departure) and you were wrongdoers.

52. Then, even after that, We forgave you so that you

النَّاسَ	يَا لَيْلٍ	وَتَنْسَوْنَ	أَنْفُسَكُمْ	وَأَنْتُمْ	تَتْلُونَ
[the] people	[the] righteousness	and [you] forget	yourselves,	while you	[you] recite
الْكِتَابَ	أَفَلَا	تَعْقِلُونَ	وَأَسْتَعِينُوا	بِالصَّبْرِ	
the Book?	Then, will not	you use reason?	And seek help	through patience	
وَالصَّلَاةِ	وَإِنَّهَا	لَكَبِيرَةٌ	إِلَّا عَلَى الْخَاشِعِينَ		
and the prayer;	and indeed, it	(is) surely difficult	on except the humble ones,		
الَّذِينَ	يُظُنُّونَ	أَنَّهُمْ	مُلَاقُوا رَبِّهِمْ	وَأَنَّهُمْ	إِلَيْهِ رَاجِعُونَ
Those who	believe	that they	will meet their Lord	and that they	will return. to Him
يَبْنَىٰ	إِسْرَءِيلَ	أَذْكُرُوا	نِعْمَتِيَ الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	
O Children	of Israel!	Remember	My Favor	which I bestowed upon you	
وَأَنِّي	فَضَّلْتُكُمْ	عَلَى الْعَالَمِينَ	وَاتَّقُوا يَوْمًا	لَّا	
and that I	preferred you	over the worlds.	And fear a day,	(will) not	
تُجْزَىٰ	نَفْسٌ	عَنْ نَفْسٍ	شَيْئًا وَلَا	يُقْبَلُ	مِنْهَا
any soul	(another) soul	any soul	and not anything,	will be accepted	from it
شَفَعَةً	وَلَا	يُؤْخَذُ	مِنْهَا	عَدْلٌ	وَلَا هُمْ
any intercession,	and not	will be taken	from it	a compensation,	and not they
يُنصَرُونَ	وَإِذْ	نَجَّيْنَاكُمْ	مِّنْ	ءَالِ فِرْعَوْنَ	
will be helped.	And when	We saved you	from the people of Firaun		
يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ يُذَبِّحُونَ	أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ	
(who were) afflicting you with	horrible	slaughtering	your sons	and letting live	
نِسَاءَكُمْ	وَفِي	ذَلِكَ	بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ
your women.	And in	that	(was) a trial	from your Lord	great.
وَإِذْ	فَرَقْنَا	بَيْنَكُمْ	الْبَحْرَ	فَأَنْجَيْنَاكُمْ	وَأَغْرَقْنَا
And when	We parted	for you	the sea,	then We saved you,	and We drowned
ءَالِ فِرْعَوْنَ	وَأَنْتُمْ	تَنْظُرُونَ	وَإِذْ	وَعَدْنَا	
the people of Firaun	while you	(were) looking.	And when	We appointed	
مُوسَىٰ	أَرْبَعِينَ	لَيْلَةً	ثُمَّ	اتَّخَذْتُمُ	الْعِجْلَ مِنْ بَعْدِهِ
(for) Musa	forty	nights.	Then	you took	the calf after him
ظَالِمُونَ	ثُمَّ	عَفَوْنَا	عَنْكُمْ	مِّن بَعْدِ	ذَلِكَ
(were) wrongdoers.	Then	We forgave	you	after that,	

might be grateful.

53. And (recall) when We gave Musa the Book (Taurat) and the Criterion (of right and wrong) that perhaps you would be guided.

54. And (recall) when Musa said to his people, 'O my people! Indeed you have wronged yourselves by taking the calf (for worship). So turn in repentance to your Creator and kill yourselves. That is best for you in the sight of your Creator.' Then He accepted your repentance. Indeed, He is the Oft-returning (to mercy), the Most Merciful.

55. And when you said, 'O Musa! We will never believe you until we see Allah manifestly,' so the thunderbolt seized you while you were looking on.

56. Then We revived you after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down to you manna and quails. Eat from the good things, which We have provided you. And they did not wrong Us, but they were doing wrong to themselves.

58. And when We said, 'Enter this town and eat abundantly from wherever you wish, and enter the gate bowing humbly and say, 'Repentance,' We will forgive your sins for you. And We will increase

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥١﴾ وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَابَ						
the Book	Musa	We gave	And when	52	(be) grateful.	so that you may
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٢﴾ وَإِذْ قَالَ						
said	And when	53	(would be) guided.	perhaps you	and the Criterion,	
مُوسَى لِقَوْمِهِ يَنْقُومِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ						
yourselves	[you] have wronged	Indeed you	'O my people!	to his people,	Musa	
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا						
and kill	your Creator,	to	So turn in repentance	the calf.	by your taking	
أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَنَابَ						
Then He turned	your Creator.'	with	for you	(is) better	That	yourselves.
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾						
54	the Most Merciful.	(is) the Oft-returning,	He	Indeed He!	towards you.	
وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ						
we see	until	we believe you	Never will	'O Musa!	you said,	And when
اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾						
55	(were) looking.	while you	the thunderbolt	So seized you	manifestly.'	Allah
ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ						
(be) grateful.	so that you may	your death,	after	We revived you	Then	
وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ						
to you	and We sent down	(with) [the] clouds	[over] you	And We shaded	56	
الْمَنَّ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا						
that	(the) good things	from	'Eat	and [the] quails,	[the] manna	
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ						
(to) themselves	they were	but	they wronged Us,	And not	We have provided you.'	
يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا						
then eat	town,	this	'Enter	We said,	And when	57
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا						
prostrating.	the gate	and enter	abundantly,	you wish[ed]	wherever	from [it]
وَقُولُوا حِطَّةٌ نَغْفِرَ لَكُمْ خَطَايَكُمْ وَسَنَزِيدُ						
And We will increase	your sins.	for you	We will forgive	'Repentance,'	And say,	

the good-doers (in reward).`

59. But those who wronged changed the words from that which had been said to them for another; so We sent down upon the wrongdoers a punishment from the sky because they were defiantly disobeying.

60. And when Musa asked for water for his people, We said, `Strike the stone with your staff.` Then twelve springs gushed forth from it. All the people (of the twelve tribes) knew their drinking place. `Eat and drink from the provisions of Allah, and do not act wickedly on the earth spreading corruption.`

61. And when you said, `O Musa! We can never endure one (kind of) food. So pray to your Lord to bring forth for us out of what the earth grows, its herbs, its cucumbers, its garlic, its lentils, and its onions.` He said, `Would you exchange that which is better for that which is inferior? Go down to (any) city and indeed you will have what you have asked for.` And humiliation and misery were struck upon them and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Signs of Allah

الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا						
(the)	word	wronged	those who	But changed	58	the good-doers (in reward).`
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ						
those who	upon	so	We sent down	to them;	was said	that which other (than)
ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ						
defiantly disobeying.	they were	because	the sky	from	a punishment	wronged,
﴿٥٩﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ						
`Strike	[so]	We said,	for his people,	Musa asked for water	And when	59
بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا						
springs.	twelve	from it	Then gushed forth	the stone.	with your staff	
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا						
and drink	`Eat	their drinking place.	(the) people	all	Knew	
مِّن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ						
the earth	in	act wickedly	and (do) not	Allah,	the provision of	from
مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن						
Never will	`O Musa!	you said,	And when	60	spreading corruption.`	
نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ						
to bring forth	(to) your Lord	for us	so pray	(of) one (kind),	food	[on] we endure
لَنَا مِنَّا ثَمَرُ الْأَرْضِ مِنْ بَقْلِهَا وَقِثَآئِهَا						
[and] its cucumbers,	its herbs,	of	the earth,	grows	out of what	for us
وَفُؤْمِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبَدُّونَ						
`Would you exchange	He said,	and its onions.	[and] its lentils,	[and] its garlic,		
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مَصْرًا						
to a city,	Go down	(is) better?	[it]	for that which	(is) inferior	[it] that which
فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ						
on them	And were struck	you have asked (for).`	what	for you	so indeed	
الذِّلَّةَ وَالْمَسْكَنَةَ وَبَاءُوا بِغَضَبِ اللَّهِ مِنَ اللَّهِ						
Allah	of	and they drew on themselves wrath	and the misery	the humiliation		
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِآيَاتِ اللَّهِ						
of Allah	in the Signs	disbelieve	used to	because they	That (was)	

and kill the Prophets without any right. That was because they disobeyed and were transgressing.

62. Indeed, those who believed, and those who became Jews, and the Christians, and the Sabians - who believed in Allah and the Last Day and did righteous deeds, will have their reward with their Lord; no fear will be on them, nor will they grieve.

63. And when We took your covenant, and We raised above you the mount (saying), 'Hold firmly that which We have given you, and remember what is in it, perhaps you would become righteous.'

64. Then even after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, indeed you would have been among the losers.

65. And indeed, you knew those amongst you who transgressed in the matter of the Sabbath. So We said to them, 'Be apes, despised.'

66. And We made it a deterrent punishment for those who were present and those who succeeded them and an admonition for those who fear Allah.

67. And when Musa said to his people, 'Indeed, Allah commands you to slaughter a cow,' they said, 'Do you take us in ridicule?' He said,

وَيَقْتُلُونَ	الَّذِينَ	بِغَيْرِ	الْحَقِّ	ذَلِكَ	بِمَا
(was) because	That	[the] right.	without (any)	the Prophets	and kill
عَصَوْا	وَكَانُوا	يَعْتَدُونَ	إِنَّ	الَّذِينَ	ءَامَنُوا
believed	those who	Indeed,	61	transgressing.	and [they] were
وَالَّذِينَ	هَادُوا	وَالنَّصَارَى	وَالصَّابِئِينَ	مَنْ	ءَامَنَ
believed	who	and the Sabians -	and the Christians	became Jews	and those who
بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَعَمِلَ	صَالِحًا	فَلَهُمْ
(is) their reward	so for them	righteous deeds,	and did	[the] Last	and the Day
عِنْدَ رَبِّهِمْ	وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	هُمْ
62	will grieve.	they	and not	on them	fear
وَأِذْ	أَخَذْنَا	مِيثَاقَكُمْ	وَرَفَعْنَا	فَوْقَكُمْ	الطُّورَ
'Hold	the mount,	over you	and We raised	your covenant	We took
مَا	ءَاتَيْنَاكُمْ	بِقُوَّةٍ	وَأَذْكُرُوا	مَا	فِيهِ
perhaps you	(is) in it,	what	and remember	with strength,	We have given you
تَتَّقُونَ	ثُمَّ	تَوَلَّيْتُمْ	مِنْ	بَعْدِ	
after	you turned away	Then	63	(would) become righteous.'	
ذَلِكَ	فَلَوْلَا	فَضْلُ	اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ
and His Mercy,	upon you	(for) the Grace of Allah	So if not	that.	
لَكُنْتُمْ	مِنَ	الْخَاسِرِينَ	وَلَقَدْ	عَلِمْتُمْ	
you knew	And indeed,	64	the losers.	of	indeed you would have been
الَّذِينَ	أَعْتَدُوا	مِنْكُمْ	فِي	السَّبْتِ	فَقُلْنَا
to them,	So We said	in the (matter of) Sabbath.	among you	transgressed	those who
كُونُوا	قِرَدَةً	خَاسِئِينَ	فَجَعَلْنَاهَا	نَكَالًا	لِّمَا
for those	a deterrent punishment	So We made it	65	despised.'	apes,
بَيْنَ	يَدَيْهَا	وَمَا	خَلْفَهَا	وَمَوْعِظَةً	لِّلْمُتَّقِينَ
for those who fear (Allah).	and an admonition	and those after them	(in) front of them		
وَإِذْ	قَالَ	مُوسَى	لِقَوْمِهِ	إِنَّ	اللَّهَ
commands you	'Indeed, Allah	to his people,	Musa said	And when	66
أَنْ	تَذْبَحُوا	بَقْرَةً	قَالُوا	أَلَنَنَّا	هَٰذَا
He said,	(in) ridicule.'	'Do you take us	They said,	a cow.'	you slaughter

`I seek refuge in Allah from being among the ignorant.`

68. They said, `Pray to your Lord to make clear to us what it is.` He (Musa) said, `He says, `It is a cow neither old nor young, but of middle age between the two,` so do what you are commanded.`

69. They said, `Pray to your Lord to make clear to us its color.` He (Musa) said, `He says, `It is a yellow cow, bright in color, pleasing to those who see it.`

70. They said, `Pray to your Lord to make clear to us what it is. Indeed, all cows look alike to us. And indeed, if Allah wills, we will surely be guided.`

71. He (Musa) said, `He says, it is a cow neither trained to plough the earth nor water the field; sound, with no blemish on it.` They said, `Now you have come with the truth.` So they slaughtered it, though they were near to not doing it.

72. And (recall) when you killed a man and disputed concerning it, but Allah brought forth that which you were concealing.

73. So We said, `Strike him with a part of it.` Thus Allah revives the dead,

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ	٦٧	They said,	67	the ignorant.	among	I be	that	in Allah	`I seek refuge
أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكْرُ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ	٦٨	They said,	68	you are commanded.	what	so do	that,		
رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ	٦٩	They said,	69	you are commanded.	what	so do	that,		
النَّظِيرِ	٦٩	They said,	69	you are commanded.	what	so do	that,		
يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ	٧٠	They said,	70	(will) surely be [those who are] guided.	wills Allah,	if	And indeed we,		
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا الْفَنَ جِئْتَ بِالْحَقِّ	٧١	He said,	71	(to) doing (it).					
فَفَعَلُوا مَا تُؤْمَرُونَ	٧٢	They said,	72	concealing.	you were	what	(is) [the One Who]	brought forth	but Allah
فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى	٧٣	So We said,	73	the dead,	Allah revives	Like this	with a part of it.	Strike him	So We said,

and shows you **His** Signs, perhaps you may use your intellect.

74. Then (even after that) your hearts hardened like stones or even worse in hardness. And indeed, there are stones from which rivers gush forth, and indeed, there are some of them (i.e., the stones) which split asunder and water flows from them, and indeed, there are some of them (i.e., the stones) which fall down for fear of Allah. And Allah is not unaware of what you do.

75. Do you hope (O believers!) that they would believe you while indeed a party of them used to hear the words of Allah and then distort it after they had understood it, knowingly?

76. And when they meet those who believe, they say, 'We have believed.' But when they are alone with one another, they say, 'Do you tell them what Allah has revealed to you so that they (might) use it in argument against you before your Lord? Do you not then understand?'

77. Do they not know that Allah knows what they conceal and what they declare?

78. And among them are unlettered (i.e., illiterate) people

وَيُزِيكُم ۖ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ	73	(may) use your intellect.	perhaps you	His Signs,	and shows you
ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَنُظْمِعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُفُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوكُمْ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ	74	or	(became) like [the] stones	so they that after your hearts	Then hardened
ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْأَنْهَارُ	75	or	(became) like [the] stones	so they that after your hearts	Then hardened
ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْأَنْهَارُ	76	or	(became) like [the] stones	so they that after your hearts	Then hardened
ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْأَنْهَارُ	77	or	(became) like [the] stones	so they that after your hearts	Then hardened
ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْأَنْهَارُ	78	or	(became) like [the] stones	so they that after your hearts	Then hardened

who do not know the Book except (see therein their own) wishful thinking, and they do nothing but guess.

79. So woe to those who write the book with their own hands, then say, 'This is from Allah,' to exchange it for a little price. So woe to them for what their hands have written and woe to them for what they earn.

80. And they say, 'Never will the Fire touch us except for a few days.' Say, 'Have you taken a covenant from Allah, so that Allah will never break His Covenant? Or do you say against Allah that which you do not know?'

81. Yes, (on the contrary) whoever earns evil and his sins have surrounded him - those are the companions of the Fire; they will abide in it forever.

82. And those who believe and do righteous deeds, those are the companions of Paradise; they will abide in it forever.

83. And (recall) when We took the covenant from the Children of Israel (saying), 'Do not worship except Allah, and be good to parents, relatives, orphans and the needy, and speak good to people and establish the prayer

لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ							
they	and not	wishful thinking	except	the book	(who) do not know		
إِلَّا يَظُنُّونَ ۖ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ							
write	to those who	So woe	78	guess.	(do anything) except		
الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ							
(is) from Allah,	`This	they say,	then,	with their (own) hands	the book		
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ							
have written	for what	to them	So woe	little.	(for) a price	with it	to barter
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ وَقَالُوا							
And they say,	79	they earn.	for what	to them	and woe	their hands	
لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ							
Say,	numbered.	(for) days	except	the Fire	touch us	`Never will	
أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ							
Allah break	so never will	a covenant,	Allah	from	`Have you taken		
عَهْدَهُ ۚ أَمْ نَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ							
80	not you know?	what	Allah	against	(do) you say	Or	His Covenant?
بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ							
[so] those	his sins -	and surrounded him	evil	earned	whoever	Yes,	
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ							
81	(will) abide forever.	in it	they	of the Fire;	(are) the companions		
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ							
(are) the companions	those	righteous deeds,	and did	believed	And those who		
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ وَإِذْ أَخَذْنَا							
We took	And when	82	(will) abide forever.	in it	they	of Paradise;	
مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ							
Allah,	except	`You will not worship	(of) Israel,	(from) the Children	the covenant		
وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ							
and [the] orphans	and (with) relatives	(be) good	and with [the] parents				
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ							
the prayer	and establish	good.	to [the] people	and speak	and the needy.		

and give the *zakah*.
Then you turned away,
except a few of you,
and you were refusing.

84. And when We took
your covenant, 'Do not
shed your (i.e., each
other's) blood or evict
yourselves (one
another) from your
homes.' Then you
ratified while you were
witnessing.

85. Then you are those
(same ones) who kill
one another and evict a
party of you from their
homes, support one
another against them
in sin and
transgression. And if
they come to you as
captives, you ransom
them; while their
eviction (itself) was
forbidden to you. So
do you believe in part
of the Book and
disbelieve in (another)
part? Then what
should be the
recompense for those
who do so among you
except disgrace in
worldly life; and on
the Day of
Resurrection they will
be sent back to the
most severe
punishment? And
Allah is not unaware
of what you do.

86. Those are the ones
who have bought the
life of this world (in
exchange) for the
Hereafter; so the
punishment will not be
lightened for them, nor
will they be helped.

87. And indeed We gave
Musa the Book and
We followed him up
with (a succession of)

وَأَتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ	and give	the <i>zakah</i> .	Then	you turned away,	except	a few	of you,
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٤﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ	and you (were)	refusing.	83	And when	We took	your covenant,	
لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ	"You will not shed	your blood	and (will) not evict	yourself	from	your homes,	
ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٥﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ	then	you ratified	while you	(were) witnessing.	84	Then	(are) those
تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ	(who) kill	yourselves	and evict	a party	of you	from	their homes,
تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ	[you] support one another	against them	in sin	and [the] transgression.	And if		
يَأْتُوكُمْ أُسْرَىٰ تُمْسِكُهُمْ وَهُمْ مِّمَّنْ أُسْرَىٰ عَلَيْهِمْ	they come to you	(as) captives,	you ransom them;	while it	(was) forbidden	to you	
إِخْرَاجُهُمْ أَفْتَوْا بَعْضُ الْكُتُبِ وَتَكْفُرُونَ	their eviction.	So do you believe	in part of	the Book	and disbelieve		
بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ	in part?	Then what	(should be the) recompense	(for the one) who	does		
ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا	that	among you,	except	disgrace	in	the life	(of) the world;
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ	and (on the) Day	of [the] Resurrection	they will be sent back	to	(the) most severe		
الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾ أُولَٰئِكَ	punishment?	And Allah (is) not	unaware	of what	you do.	85	Those
الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا	(are) the ones who	bought	the life	(of) the world	for the Hereafter;		so not
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾	will be lightened	for them	the punishment	and not	they	86	
وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ	And indeed	We gave	Musa	the Book	and We followed up	after him	

Messengers. And We gave Isa, the son of Maryam, clear signs and supported him with the Holy Spirit. Is it not so, that whenever there came to you a Messenger with what you yourselves did not desire, you acted arrogantly? So a party (of Messengers) you denied and another party you killed.

88. And they said, 'Our hearts are wrapped.' Nay, Allah has cursed them for their disbelief; so little is that which they believe.

89. And when there came to them a Book (Qur'an) from Allah confirming what was with them, though before that they used to pray for victory over disbelievers - then when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is on the disbelievers.

90. Evil is that for which they have sold themselves, that they disbelieved in what Allah has revealed, grudging that Allah sends down of His Grace upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. And when it is said to them, 'Believe in what Allah has revealed,' they say, 'We believe (only) in what was revealed to us.' And they disbelieve in what came after it, while it is

بِالرُّسُلِ	وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
[the] clear signs	of Maryam the son Isa	And We gave	with [the] Messengers.		
وَأَيَّدْنَاهُ	بِرُوحِ الْقُدُسِ	أَفْكَلَمَّا	جَاءَكُمْ		
came to you	Is it (not) so (that) whenever	with the Holy Spirit.	and We supported him		
رَسُولٌ	بِمَا لَا تُهَوِّىْ أَنْفُسُكُمْ	أَسْتَكْبَرْتُمْ	فَفَرِيقًا		
So a party	you acted arrogantly?	yourselves,	(do) not desire with what	a Messenger	
كَذَّبْتُمْ	وَفَرِيقًا تَقْتُلُونَ	وَقَالُوا	قُلُوبُنَا		
'Our hearts	And they said,	87	you kill(ed).	and a party	you denied,
عُلْفٌ	بَلْ لَعَنَهُمُ اللَّهُ	يَكْفُرِهِمْ	فَقَلِيلًا	مَا	
(is) that which	so little	for their disbelief;	Allah has cursed them	Nay,	(are) wrapped.'
يُؤْمِنُونَ	وَلَمَّا جَاءَهُمْ كِتَابٌ	مِّنْ عِنْدِ اللَّهِ			
from Allah	a Book	came to them	And when	88	they believe.
مُصَدِّقٌ	لِّمَا مَعَهُمْ	وَكَانُوا	مِنْ قَبْلُ يَسْتَفْتِحُونَ		
(that), pray for victory	before	though they used to	what (was) with them,	confirming	
عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا جَاءَهُمْ مَا عَرَفُوا				
they recognized,	what	came to them	then when	disbelieved -	those who over
كَفَرُوا بِهِ	فَلَعَنَهُ اللَّهُ	عَلَى الْكَافِرِينَ			
89	the disbelievers.	(is) on	of Allah	So the curse	in it.
بِئْسَمَا	أَشْتَرَوْا بِهِ أَنْفُسَهُمْ	أَنْ يَكْفُرُوا	بِمَا		
in what	they disbelieve	that	themselves,	for which they have sold	Evil (is) that
أَنْزَلَ اللَّهُ	بَغْيًا أَنْ يَنْزِلَ اللَّهُ	مِنْ فَضْلِهِ	عَلَى مَنْ		
whom	on	His Grace	of Allah sends down	that	grudging
يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءُوا بِغَضَبٍ	عَلَى		
upon	So they have drawn (on themselves) wrath	His servants.	from	He wills	
غَضَبٍ	وَاللَّكَافِرِينَ	عَذَابٌ مُّهِينٌ	وَإِذَا		
And when	90	humiliating.	(is) a punishment	And for the disbelievers	wrath.
قِيلَ لَهُمْ	ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ	قَالُوا	نُؤْمِنُ		
'We believe	they say,	Allah has revealed,	in what	'Believe	to them,
بِمَا	أَنْزَلَ عَلَيْنَا	وَيَكْفُرُونَ	بِمَا	وَرَأَوْهُ	وَهُوَ
while it	(is) besides it,	in what	And they disbelieve	to us.'	was revealed

the truth confirming that which is with them. Say, 'Then why did you kill the Prophets of Allah before, if you were believers?'

92. And indeed Moses came to you with clear signs, yet you took the calf (in worship) after he left, and you were wrongdoers.

93. And when We took your covenant and We raised above you the mount, 'Hold firmly what We gave you and listen,' they said, 'We heard and we disobeyed.' And they were made to imbibe (the love of) the calf into their hearts because of their disbelief. Say, 'Evil is that which your faith orders you, if you are believers.'

94. Say, 'If the home of the Hereafter with Allah is exclusively for you and not for others of mankind, then wish for death, if you are truthful.'

95. And they will never wish for it, ever, because of what their hands have sent ahead (i.e., their deeds). And Allah is Knowing of the wrongdoers.

96. And you will surely find them the most greedy of mankind for life, and (even greedier) than those who associate partners with Allah. Each one of them loves

الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ	(did) you kill	Then why	Say,	(is) with them.	what	confirming	(is) the truth
أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾	91	believers?'	you were	if	before,	the Prophets of Allah	
وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	the calf	you took	yet	with [the] clear signs,	Musa	came to you	And indeed
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا	We took	And when	92	(were) wrongdoers.	and you	after him	
مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا	what	'Hold	the mount,	over you	and We raised	your covenant	
ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا	'We heard	They said,	and listen.'	with firmness	We gave you,		
وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ	(love of) the calf	their hearts	in	And they were made to drink	and we disobeyed.'		
بِكُفْرِهِمْ قُلْ يَسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ	if	your faith,	orders you (to do) it	'Evil (is) that	Say,	because of their disbelief.	
كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ	the home	for you	is	'If -	Say,	93	believers.'
الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا	then wish	the mankind,	excluding	exclusively,	with Allah	of the Hereafter	
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ	And never will	94	truthful.'	you are	if	(for) [the] death,	
يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ	And Allah	their hands.	(of what) sent ahead	because	ever,	they wish for it,	
عَلِيمٌ ﴿٩٥﴾ وَلَنَجِدَهُمْ	And surely you will find them	95	of the wrongdoers.	(is) All-Knower			
أَحْرَصَ النَّاسِ عَلَىٰ حَيَاتِهِمْ وَمِنَ الَّذِينَ	those who	and (greedier) than	life,	for	of [the] mankind	the most greedy	
أَشْرَكُوا يَوْمَ أَحَدَهُمْ تَوَدُّ	if	(each) one of them	Loves	associate[d] partners (with Allah).			

that he could be granted a life of a thousand years. But the grant of such life will not save him in the least from (due) punishment. And Allah is All-Seer of what they do.

97. Say, `Whoever is an enemy to Jibreel - for indeed he has brought it (i.e., Qur'an) down upon your heart (O Muhammad!) by the permission of Allah, confirming what came before it and a guidance and glad tidings for the believers.`

98. Whoever is an enemy to Allah and His Angels, and His Messengers, and Jibreel and Meekael, then indeed Allah is an enemy to the disbelievers.

99. And indeed We revealed to you clear Verses, and none disbelieve in them except the defiantly disobedient.

100. Is it (not the case that) whenever they made a covenant, a party of them threw it away? Nay, most of them do not believe.

101. And when a Messenger of Allah came to them confirming that which was with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know.

102. And they followed what the devils had recited over the kingdom of Sulaiman. It was not Sulaiman who disbelieved, but the devils disbelieved, teaching

يُعَمَّرُ	أَلْفَ	سَنَةٍ	وَمَا هُوَ	بِمُزَحَّجِهِ
he could be granted a life	(of) a thousand	year(s).	But not	it (will) remove him
مِنَ الْعَذَابِ	أَنْ	يُعَمَّرَ	وَاللَّهُ	بَصِيرٌ
from the punishment	that	he should be granted life.	And Allah	(is) All-Seer
يَعْمَلُونَ	قُلْ	مَنْ	كَانَ	عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ
they do.	Say,	Whoever	is	an enemy to Jibreel - then indeed he
نَزَّلَهُ	عَلَى قَلْبِكَ	بِإِذْنِ	اللَّهِ	مُصَدِّقًا لِّمَا
brought it down	on your heart	by the permission	(of) Allah	confirming what
بَيْنَ يَدَيْهِ	وَهْدًى	وَبُشْرًى	لِّلْمُؤْمِنِينَ	مَنْ
(was) before it	and a guidance	and glad tiding(s)	for the believers.	Whoever
كَانَ	عَدُوًّا	لِّلَّهِ	وَمَلَائِكَتِهِ	وَرُسُلِهِ
is	an enemy	to Allah	and His Angels,	and His Messengers,
وَمِيكَائِيلَ	فَإِنَّ	اللَّهَ	عَدُوٌّ	لِّلْكَافِرِينَ
and Meekael,	then indeed	Allah	(is) an enemy	to the disbelievers.
أَنزَلْنَا	إِلَيْكَ	آيَاتٍ	بَيِّنَاتٍ	وَمَا يَكْفُرُ بِهَا إِلَّا
We revealed	to you	Verses	clear,	except disbelieves in them
أَلْفَسِقُونَ	أَوْ كَلَّمَا	عَاهَدُوا	عَهْدًا	
the defiantly disobedient.	And is (it not that) whenever	they took	a covenant,	
نَبَذَهُ	فَرِيقٌ	مِّنْهُمْ	بَلْ	أَكْثَرُهُمْ
threw it away	a party	of them?	Nay,	most of them
وَلَمَّا	جَاءَهُمْ	رَسُولٌ	مِّنْ عِنْدِ اللَّهِ	مُصَدِّقٌ لِّمَا
And when	came to them	a Messenger	from Allah	confirming what
مَعَهُمْ	بَذَ	فَرِيقٌ	مِّنَ الَّذِينَ	أُوتُوا
(was) with them,	threw away	of a party	those who	the Book were given
كَتَبَ اللَّهُ	وَرَاءَ ظُهُورِهِمْ	كَأَنَّهُمْ	لَا	يَعْلَمُونَ
Allah's Book	behind	their backs	as if they	(do) not.
وَاتَّبَعُوا	مَا	تَنَلَّوْا	الشَّيَاطِينُ	عَلَىٰ
And they followed	what	recite(d)	the devils	(of) Sulaiman. (the) kingdom over
وَمَا كَفَرَ سُلَيْمَانُ	وَلَكِنَّ الشَّيَاطِينَ	كَفَرُوا	يَعْلَمُونَ	
And not	Sulaiman	disbelieved,	the devils	they teach

people magic and that which was sent down to the two angels, Harut and Marut in Babylon. But neither of these two taught anyone unless they had said, 'We are only a trial, so do not disbelieve (by practicing magic).' And (yet) they learnt from those two that by which they cause separation between a man and his wife. But they could not harm anyone with it except by Allah's permission. And they learn that which harms them and does not profit them. And indeed they knew that whoever purchased it (i.e., magic) would not have any share in the Hereafter. And surely evil is that for which they sold themselves, if they only knew.

103. And if they had believed (the truth) and feared Allah, then indeed the reward from Allah would have been better, if they only knew.

104. O you who believe! Do not say 'Raina,' but say 'Unzurna' and listen. And for the disbelievers is a painful punishment.

105. Neither those who disbelieve among the People of the Book, nor those who associate partners with Allah like (it at all) that any good should be sent down to you from your Lord. But Allah chooses for His Mercy

النَّاسِ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ	in Babylon,	the two angels	to	was sent down	and what	[the] magic	the people
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا	they [both] say,	unless	one	any	they both teach	And not	and Marut.
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا	from those two	But they learn	disbelieve.	so (do) not	(are) a trial,	we	'Only
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا	And not	and his spouse.	the man	between	with it	[they] causes separation	what
هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ	by permission	except	one	any	with it	at all [be those who] harm	they (could)
اللَّهِ وَيَنْتَعِلُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ	And indeed	profits them.	and not	harms them	what	And they learn	of Allah.
عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ	share.	any	the Hereafter	in	for him	not	buys it,
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا	they were	if	themselves,	with it	they sold	(is) what	And surely evil
يَعْلَمُونَ ﴿١٠٣﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا	and feared (Allah),	(had) believed	[that] they	And if	102	(to) know.	
لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا	they were	if	(would have been) better,	Allah	from	surely the reward	
يَعْلَمُونَ ﴿١٠٤﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا	say	'(Do) not	believe[d]!	who	O you	103	(to) know.
رَعَيْنَا وَقُولُوا أَنْظِرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ	(is) a punishment	And for the disbelievers	and listen.	'Unzurna'	and say	'Raina'	
أَلِيمٌ ﴿١٠٥﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	the People of the Book	from	disbelieved	those who	like	(Did) not	104
وَلَا الْمَشْرِكِينَ أَنْ يُنَزَّلَ	(there should) be sent down	that	those who associate partners (with Allah),	and not			
عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ	for His Mercy	chooses	And Allah	your Lord.	from	good	any
						to you	

whom **He** wills. And Allah is the Possessor of Great Bounty.

106. Whatever **We** abrogate of a sign or cause it to be forgotten, **We** bring a better one or similar to it. Do you not know that Allah has Power over everything?

107. Do you not know that to Allah belongs the Kingdom of the heavens and the earth? And you have not, besides Allah, any protector or any helper.

108. Or do you intend to ask your Messenger as Musa was asked before? And whoever exchanges faith for disbelief has certainly strayed from the right path.

109. Many of the People of the Book wish they could turn you back to disbelief after you have believed, out of jealousy from themselves, (even) after the truth has become clear to them. So forgive them and overlook until Allah brings **His** Command. Indeed, Allah has Power over everything.

110. And establish prayer and give zakah. And whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is All-Seer of what you do.

مَنْ يَشَاءُ وَاللَّهُ	ذُو الْفَضْلِ	الْعَظِيمِ	105	[the] Great.	(is) the Possessor of [the] Bounty	And Allah	He wills.	whom						
مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا	نَأْتِ بِخَيْرٍ	مِنْهَا أَوْ مِثْلَهَا	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	106	(is) All-Powerful?	(is) the Kingdom	for Him	Allah	that,	you know	Do not	similar (to) it.	or	than it
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ	107	أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ	وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءً	108	(of) the way.	if	of the Book	the People	from	Wish[ed] many	108	(of) the way.		
يُرْذُونَكُمْ مِنْ بَعْدِ إِيْمَانِكُمْ كَفَّارًا حَسَدًا	مِنْ عِنْدِ أَنْفُسِهِمْ	مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ	فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ	109	on	Allah	Indeed,	His Command.	Allah brings	until	and overlook	So forgive		
كُلِّ شَيْءٍ قَدِيرٌ	وَأَقِيمُوا الصَّلَاةَ وَآتُوا	الزَّكَاةَ	وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ	إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	110	(is) All-Seer.	you do	of what	Indeed, Allah	with Allah.	you will find it			

111. And they say, 'None will enter Paradise except one who is a Jew or a Christian.' That is their wishful thinking. Say, 'Bring your proof if you are truthful.'

112. Nay, whoever submits his face (i.e., himself) to Allah and is a good-doer, then his reward is with his Lord. And no fear will be on them, nor will they grieve.

113. The Jews say, 'The Christians have nothing (true to stand) upon.' And the Christians say, 'The Jews have nothing (true to stand) upon,' although they both recite the Book. Thus say those who do not know (the Book, making) similar statements. Allah will judge between them on the Day of Resurrection in (all those matters over) which they were differing (between themselves).

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His masjid and strive for their destruction? (As for) those, it is not for them that they enter them (i.e., masjid) except in fear. For them, there is disgrace in this world and a great punishment in the Hereafter.

115. And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ	or	(a) Jew[s]	is	who	except	the Paradise	will enter	`Never	And they said,
نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ	your proof	`Bring	Say,	(is)	their wishful thinking.	That	(a) Christian[s].`		
إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ	submits	whoever	Nay,	111	[those who are] truthful.	you are	if		
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ	his Lord.	with	(is)	his reward	so for him	(is) a good-doer,	and he	to Allah	his face
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ	And said	112	(will) grieve.	they	and not	(will be) on them	fear	And no	
الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ	the Christians,	and said	anything,	(are) on	the Christians	`Not	the Jews,		
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتَّبِعُونَ الْكِتَابَ كَذَلِكَ	Like that	the Book.	recite	although they	anything,	(are) on	the Jews	`Not	
قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ	will judge	[So] Allah	their saying.	similar	know,	(do) not	those who	said	
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ	differing.	[in it]	they were	in what	of Resurrection	(on) the Day	between them		
﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ	(of) Allah	the masjid	prevents	than one who	(is) more unjust	And who	113		
أَنْ يُذَكَرَ فِيهَا أَسْمُهُ وَاسْعَىٰ فِي خَرَابِهَا أُولَٰئِكَ	Those!	their destruction?	for	and strives	His name,	in them	mentioned	to be	
مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي	in	For them	(like) those in fear.	except	they enter them	that	for them	it is	Not
الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ	great.	(is) a punishment	the Hereafter	in	and for them	(is) disgrace	the world		
﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَشَمَّ	[so] there	you turn	so wherever	and the west,	(is) the east	And for Allah	114		
وَجْهَهُ اللَّهُ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾	115	All-Knowing.	(is) All-Encompassing,	Allah	Indeed,	of Allah.	(is) the face		

116. And they say, 'Allah has taken a son.' Glory be to Him! Nay, to Him belongs whatever is in the heavens and the earth. All are humbly obedient to Him.

117. The Originator of the heavens and the earth! When He decrees a matter, He only says to it, 'Be,' and it becomes.

118. And those who do not know say, 'Why does Allah not speak to us or a sign come to us?' Thus said those before them, (uttering) similar statements. Their hearts resemble each other. We have indeed made the signs clear for the people who firmly believe.

119. Indeed, We have sent you (O Muhammad SAWS!) with the truth, as a bearer of good news and a warner. And you will not be asked about the companions of the blazing Fire.

120. And the Jews and the Christians will never be pleased with you until you follow their religion. Say, 'Indeed, the Guidance of Allah is the (only) Guidance.' And if you follow their desires after what has come to you of the knowledge, you will have neither any protector from Allah nor any helper.

121. Those to whom We have given the Book, recite it as it should be recited. They (are the ones) who believe in it. And whoever disbelieves in it - it is those who

وَقَالُوا	أَخَذَ اللَّهُ	وَلَدًا	سُبْحَنَهُ	بَلْ لَّهُ	مَا
(is) what	for Him	Nay,	Glory be to Him!	a son.'	'Allah has taken
And they said,					
فِي السَّمَوَاتِ	وَالْأَرْضِ	كُلُّ لَّهُ	قَلِيلٌ	قَلِيلٌ	قَلِيلٌ
(are) humbly obedient.	to Him	All	and the earth.	the heavens	(is) in
بَدِيعُ	السَّمَوَاتِ	وَالْأَرْضِ	وَإِذَا قَضَىٰ	أَمْرًا	
a matter,	He decrees	And when	and the earth!	(of) the heavens	The Originator
فَإِنَّمَا يَقُولُ	لَهُ كُنْ	فَيَكُونُ	وَقَالَ الَّذِينَ لَا		
(do) not	those who	And said	117	and it becomes.	'Be,' to it He says [so] only
يَعْلَمُونَ	لَوْلَا يُكَلِّمُنَا اللَّهُ	أَوْ تَأْتِينَا آيَةٌ	كَذَلِكَ قَالَ		
said	Like that	a sign?	comes to us	or	Allah speaks to us 'Why not
know,					
الَّذِينَ	مِنْ قَبْلِهِمْ	مِثْلَ قَوْلِهِمْ	تَشَبَّهَتْ	قُلُوبُهُمْ	فَدَّ
Indeed,	their hearts.	Became alike	their saying.	similar	before them
those					
بَيِّنَاتٍ	الْآيَاتِ	لِقَوْمٍ	يُوقِنُونَ	إِنَّا	
Indeed We!	118	(who) firmly believe.	for people	the signs	We have made clear
أَرْسَلْنَاكَ	بِالْحَقِّ	بَشِيرًا	وَنَذِيرًا		
and (as) a warner.	(as) a bearer of good news	with the truth,	[We] have sent you		
وَلَا تُسْأَلُ	عَنْ أَصْحَابِ	الْجَحِيمِ	وَلَنْ		
And never	119	(of) the blazing Fire.	the companions	about	you will be asked
And not					
تَرْضَىٰ	عَنْكَ	الْيَهُودُ	وَلَا	النَّصْرَىٰ	حَتَّىٰ تَتَّبِعَ
you follow	until	the Christians	and [not]	the Jews	with you (will) be pleased
مِلَّتِهِمْ	قُلْ	إِنَّ هُدَىٰ	اللَّهُ	هُوَ	الْهُدَىٰ
And if	(is) the Guidance.	it	the Guidance of Allah,	'Indeed,	Say,
their religion.					
أَتَبَعَتَ	أَهْوَاءَهُمْ	بَعْدَ الَّذِي	جَاءَكَ	مِنَ	الْعِلْمِ
not	the knowledge,	of	has come to you	what	after
their desires	you follow				
لَكَ	مِنَ	اللَّهِ	مِنْ	وَلِيٍّ	وَلَا
Those,	120	any helper.	and not	protector	any
Allah	from	for you			
ءَاتَيْنَاهُمْ	الْكِتَابَ	يَتْلُونَهُ	حَقًّا	تِلَاوَتِهِ	
(of) its recitation.	(as it has) the right	recite it	the Book	We have given them	
أُولَئِكَ	يُؤْمِنُونَ	بِهِ	وَمَنْ	يَكْفُرْ	بِهِ
they	then those,	in it,	disbelieves	And whoever	in it.
believe	Those (people)				

are the losers.

122. O Children of Israel! Remember **My** Favor which **I** bestowed upon you and **I** preferred you over the worlds.

123. And fear a Day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.

124. And (remember) when his Lord tried Ibrahim with words (i.e., commandments) and he fulfilled them, **He** said, 'Indeed **I** will make you a leader for mankind.' He (Ibrahim) said, 'And of my offsprings?' **He** said, 'My Covenant does not include the wrongdoers.'

125. And (remember) When **We** made the House (Kabah) a place of (frequent) return (i.e., pilgrimage) for mankind and a place of security and said, 'Take the standing place of Ibrahim as a place of prayer.' And **We** made a covenant with Ibrahim and Ismail, (saying), 'Purify **My** House for those who circumambulate it, and those who seclude themselves for devotion and prayer and those who bow down and prostrate.'

126. And when Ibrahim said, 'My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day,' **He** said,

الْخٰسِرُونَ ﴿١٢١﴾	يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي	which	My Favor	Remember	(of) Israel!	O Children	121	(are) the losers.	
اَنْعَمْتُ عَلَيْكُمْ وَاِنِّي فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ﴿١٢٢﴾	122	the worlds.	over	[I] preferred you	and that I	upon you	I bestowed		
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا	and not	anything	(another) soul	a soul	will avail	not	a day	And fear	
يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ	any intercession,	will benefit it	and not	any compensation,	from it	will be accepted			
وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَاِذْ اٰتٰنَا اِبْرٰٓهٖمَ رُبُّهُ	his Lord	Ibrahim	tried	And when	123	will be helped.	they	and not	
بِكَلِمٰتٍ فَاَتَمَّهْنَ ۗ قَالَ اِنِّي جَاعِلُكَ	will [be the One to] make you	`Indeed I	He said,	and he fulfilled them,	with words				
لِلنَّاسِ اِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا	`(Does) not	He said,	my offsprings?`	`And from	He said,	a leader.`	for the mankind		
يَنَالُ عَهْدِي الظَّٰلِمِينَ ﴿١٢٤﴾ وَاِذْ جَعَلْنَا الْبَيْتَ	the House	We made	And when	124	(to) the wrongdoers.`	My Covenant	reach		
مَثَابَةً لِّلنَّاسِ وَاٰمَنًا ۗ وَاتَّخِذُوا مِنْ	[from]	and (said), `Take	and (a place of) security	for mankind	a place of return				
مَقَامِ اِبْرٰٓهٖمَ مُصَلًّٔا وَعَهْدَنَا	And We made a covenant	(as) a place of prayer.`	(of) Ibrahim,	(the) standing place					
اِلٰى اِبْرٰٓهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ	My House	`[You both] purify	[that],	and Ismail	Ibrahim	with			
لِلطَّٰٓفِينَ وَالْعٰكِفِينَ	and those who seclude themselves for devotion and prayer	for those who circumambulate							
وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَاِذْ قَالَ اِبْرٰٓهٖمُ	Ibrahim,	said	And when	125	and those who prostrate.`	and those who bow down			
رَبِّ اَجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَاَرْزُقْ اَهْلَهُ مِنْ الشَّمَرٰتِ	fruits,	with	its people	and provide	secure	a city	this	make	`My Lord
مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ ۗ قَالَ	He said,	the Last.`	and the Day	in Allah	from them	believed	(to) whoever		

Surah 2: The cow (v. 122-126)

Part - 1

And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and evil is the destination.

127. And when Ibrahim was raising the foundations of the House (i.e., Kabah) together with Ishmael, (they prayed), 'Our Lord! Accept (this service) from us. Indeed **You** Alone are the All-Hearing, the All-Knowing.

128. Our Lord! Make us submissive (i.e., Muslim) to **You** and from our offsprings a community submissive to **You**. And show us our ways of worship and turn to us (in Mercy). Indeed, **You** Alone are the Oft-returning, the Most Merciful.

129. Our Lord! Raise up in them a Messenger, who will recite to them **Your** Verses and teach them the Book and wisdom and purify them. Indeed, **You** Alone are the All-Mighty, the All-Wise.

130. And who will turn away from the religion of Ibrahim except the one who makes a fool of himself? And indeed **We** chose him (i.e., Ibrahim) in this world, and in the Hereafter he surely will be among the righteous.

131. When his Lord said to him, 'Submit (yourself),' he said, 'I have submitted myself to the Lord of the worlds.'

132. And Ibrahim enjoined upon his sons and so did Yaqub (saying), 'O my sons! Indeed, Allah has chosen

وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ	I will force him	then	a little;	[then] I will grant him enjoyment	disbelieved,	And whoever
إِلَىٰ عَذَابٍ أَلْتَارِ وَيُسَ الْأَمْصِرُ وَإِذْ	And when	126	(is) the destination.	and evil	of the Fire,	the punishment to
يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا	(saying),	Our Lord!	and Ismail,	of the House	the foundations	Ibrahim (was) raising
نَقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	127	the All-Knowing.	the All-Hearing,	[You] (are)	Indeed You !	from us. Accept
رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا	our offsprings	And from	to You .	both submissive	[and] Make us	Our Lord!
أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا	to us.	and turn	our ways of worship	And show us	to You .	submissive a community
إِنَّكَ أَنْتَ الرَّحِيمُ الْكَرِيمُ رَبَّنَا	Our Lord!	128	the Most Merciful	the Oft-returning,	[You] (are)	Indeed You !
وَأَنْبِئْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ	Your Verses	to them	(who) will recite	from them	a Messenger	in them [and] Raise up
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّهِمْ إِنَّكَ	Indeed You !	and purify them.	and the wisdom	the Book	and will teach them	
أَنْتَ الْعَزِيزُ الْحَكِيمُ وَمَنْ يَرْغَبُ عَنْ	will turn away from	And who	129	the All-Wise.	the All-Mighty	You (are)
مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ	We chose him	And indeed	himself?	fooled	who	except Ibrahim's religion
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ	the righteous.	surely (will be) among	the Hereafter	in,	and indeed he,	(in) the world,
إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ	he said,	'Submit (yourself),'	his Lord	to him	said	When
أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ وَوَصَّىٰ بِهَا	[it]	And enjoined	131	of the worlds.	to the Lord	'I (have) submitted (myself)
إِبْرَاهِيمَ بَيْنَهُ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ	has chosen	Indeed, Allah	'O my sons!	and Yaqub,	(upon) his sons	Ibrahim

for you the (true) religion, so do not die except as submissive (i.e., Muslims).`

133. Or were you witnesses when death came to Yaqub, when he said to his sons, `What will you worship after me?` They said, `We will worship your God and the God of your forefathers, Ibrahim and Ishmael and Ishaq - One God. And we are submissive to Him.`

134. That was a community which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

135. And they said, `Be Jews or Christians, then you will be guided.` Say, `Nay, (we follow) the religion of Ibrahim, the upright; and he was not of those who associated partners with Allah.`

136. Say, `We have believed in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants, and what was given to Musa and Isa and what was given to the Prophets from their Lord. We make no distinction between any of them. And to Him we are submissive (i.e., Muslims).`

137. So if they believe in the like of what you believe,

لَكُمْ	الَّذِينَ	فَلَا تَمُوتُنَّ	إِلَّا وَأَنْتُمْ	مُسْلِمُونَ
(are) submissive.`	while you	except	so you should not die	the religion, for you
132	Or	were you	witnesses	when [the] death, Yaqub came to
قَالَ	لِإِنِّهِ	مَا تَعْبُدُونَ	مِنْ بَعْدِي	قَالُوا نَعْبُدُ
he said	to his sons,	What	will you worship	after me?` They said,
إِلَهُكَ	وَاللَّهِ	ءَابَاؤُكَ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
your God	and (the) God	(of) your forefathers,	Ibrahim	and Ismail
إِلَهِهَا	وَحِدًا	وَنَحْنُ لَكُمْ	مُسْلِمُونَ	تِلْكَ أُمَّةٌ
God	One.	And we	to Him	(are) submissive.` This 133 (was) a community
قَدْ خَلَتْ	لَهَا مَا كَسَبَتْ	وَلَكُمْ مَا	كَسَبْتُمْ	
(which) has passed away,	for it	what it earned	and for you	what you earned.
وَلَا	تُسْأَلُونَ	عَمَّا	كَانُوا يَعْمَلُونَ	وَقَالُوا
And not	you will be asked	about what	they used to do.	And they said, 134
كُونُوا	هُودًا	أَوْ نَصَارَى	تَهْتَدُوا	قُلْ بَلْ
Be	Jews	or	Christians,	Nay, Say, (then) you will be guided.`
مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا	كَانَ مِنْ
the religion	of Ibrahim,	(the) upright;	and not	of he was
الْمُشْرِكِينَ	قُولُوا	ءَامَنَّا	بِاللَّهِ	
those who associated partners (with Allah).`	Say, 135	We have believed	in Allah	
وَمَا	أُنْزِلَ	إِلَيْنَا	وَمَا	أُنْزِلَ
and what	(is) revealed	to us	and what	was revealed to Ibrahim and Ismail
وَإِسْحَاقَ	وَيَعْقُوبَ	وَالْأَسْبَاطَ	وَمَا	أُوتِيَ
and Ishaq	and Yaqub	and the descendants,	and what	was given (to) Musa
وَعِيسَى	وَمَا	أُوتِيَ	النَّبِيُّونَ	مِنْ رَبِّهِمْ
and Isa	and what	was given	(to) the Prophets	from their Lord. Not
نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِنْهُمْ	وَنَحْنُ لَكُمْ
we make distinction	between	any	of them.	And we to Him (are) submissive.`
فَإِنْ	ءَامَنُوا	بِمِثْلِ	مَا	ءَامَنْتُمْ بِهِ
So if 136	they believe[d]	in the like	(of) what	you have believed in [it],

then indeed, they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and **He** is the All-Hearing, the All-Knowing.

138. (Ours is) the color (religion) of Allah! And who is better than Allah at coloring (ordaining religion)? And we are **His** worshippers.

139. Say, `Do you argue with us about Allah while **He** is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere (in intentions and deeds) to **Him**.

140. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians? Say, `Are you better knowing or is Allah?` And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

141. That was a community, which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

فَقَدْ	أَهْتَدَوْا	وَإِنْ	تَوَلَّوْا	فَأِنَّمَا هُمْ فِي		
(are) in	they	then only	they turn away,	But if they are (rightly) guided.	then indeed,	
شِقَاقٍ	فَسَيَكْفِيكَهُمُ اللَّهُ	وَهُوَ	السَّمِيعُ			
(is) the All-Hearing,	and He	So Allah will suffice you against them,	dissension.			
الْعَلِيمُ	صِبْغَةَ	اللَّهُ	وَمَنْ أَحْسَنُ مِنْ			
than	(is) better	And who	of Allah!	The color (religion)	137	the All-Knowing.
اللَّهُ صِبْغَةَ	وَنَحْنُ	لَهُ	عَبِيدُونَ	قُلْ		
Say,	138	(are) worshippers.	to Him	And we	Allah at coloring?	
أَتَحَاجُّونَنَا	فِي	اللَّهُ	وَهُوَ	رَبُّنَا		
(is) our Lord	while He	Allah	about	'Do you argue with us		
وَرَبُّكُمْ	وَلَنَا	أَعْمَلْنَا	وَلَكُمْ	أَعْمَلَكُمْ		
(are) your deeds	and for you	(are) our deeds	And for us	and your Lord?		
وَنَحْنُ	لَهُ	مُخْلِصُونَ	أَمْ	نَقُولُونَ		
(do) you say	Or	139	(are) sincere.	to Him	and we	
إِنَّ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ		
and Yaqub	and Ishaq	and Ismail	Ibrahim	that		
وَالْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ	نَصَارَى	قُلْ	
Say,	Christians?	or	Jews	were	and the descendants	
ءَأَنْتُمْ	أَعْلَمُ	أَمِ اللَّهُ	وَمَنْ	أَظْلَمُ		
(is) more unjust	And who	or (is) Allah?	better knowing	'Are you		
مِمَّنْ	كَتَمَ	شَهَادَةً	عِنْدَهُ	مِنَ اللَّهِ		
Allah?	from	(that) he has	a testimony	concealed	than the one who	
وَمَا	اللَّهُ	يَغْفِلُ	عَمَّا	تَعْمَلُونَ		
140	you do.	of what	unaware	(is) Allah	And not	
تِلْكَ	أُمَّةٌ	قَدْ خَلَتْ	لَهَا			
For it	(which) has passed away.	(was) a community	This			
مَا	كَسَبَتْ	وَلَكُمْ	مَا	كَسَبْتُمْ	وَلَا	
And not	you have earned.	what	and for you	it earned	what	
تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ			
141	to do.	they used	about what	you will be asked		

142. The foolish among the people will say, 'What has turned them from the direction of prayer which they used to (face).' Say, 'To Allah belong the east and the west. He guides whom He wills to the straight path.'

143. And thus We have made you a community of the middle way so that you will be witnesses over mankind and the Messenger will be a witness over you. And We appointed the direction of the prayer which you used to face in order to make evident he who follows the Messenger from he who turns back on his heels. And indeed, it was a great test except for those whom Allah guided. And Allah would not let go waste your faith. Indeed, Allah is Full of Kindness towards mankind, the Most Merciful.

144. Indeed, We see the turning of your face (O Muhammad SAW!), towards the heaven. Surely We will turn you to a direction of prayer that pleases you. So turn your face towards the direction of Al-Masjid Al-Haram (Kabah). And wherever you (believers) are, turn your faces towards its direction. And indeed, those who were given the Book, know well that it is the truth from their Lord. And Allah is not

سَيَقُولُ	الْأَفْهَاءُ	مِنَ النَّاسِ	مَا وَلَنَّهُمْ	عَن
Will say	(the) foolish ones	(the) people,	What has turned them	from
قَبْلَهُمْ	الَّتِي	كَانُوا	عَلَيْهَا	قُلُ لِلَّهِ
their direction of prayer	which	they were used (to)	[on it].	For Allah Say, [on it].
الْمَشْرِقُ	وَالْمَغْرِبُ	يَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ
(is) the east	and the west.	He guides	whom He wills	a path to
مُسْتَقِيمٍ	وَكَذَلِكَ	جَعَلْنَاهُمْ	أُمَّةً	وَسَطًا
straight.	142	We made you	a community	(of) the middle way
لَنَكُونُوا	شُهَدَاءَ	عَلَى النَّاسِ	وَيَكُونَ	الرَّسُولُ
so that you will be	witnesses	over	the mankind,	the Messenger
عَلَيْكُمْ	شَهِيدًا	وَمَا	جَعَلْنَا	الْقِبْلَةَ
on you	a witness.	And not	We made	the direction of prayer
كُنْتُمْ	عَلَيْهَا	إِلَّا	لِنَعْلَمَ	مَنْ يَتَّبِعُ
you were used (to)	[on it]	except	that We make evident	(he) who follows
الرَّسُولَ	مِمَّنْ	يَنْقَلِبُ	عَلَى عَقْبَيْهِ	وَإِنْ كَانَتْ
the Messenger	from (he) who	turns back	on	it was
لَكِبْرَةٍ	إِلَّا	عَلَى الَّذِينَ	هَدَى اللَّهُ	وَمَا كَانَ اللَّهُ
certainly a great (test)	except	those whom	Allah guided.	will Allah And not Allah is
لِيُضِيعَ	إِيمَانَكُمْ	إِنَّكَ اللَّهُ	بِالنَّاسِ	لَرَأُوفٌ
let go waste	your faith.	Indeed, Allah	(is) to [the] mankind	Full of Kindness,
رَحِيمٌ	قَدْ	رَأَى	تَقَلُّبَ	وَجْهِكَ فِي
Most Merciful.	143	We see	(the) turning	towards (of) your face
السَّمَاءِ	فَلَنَوَلِّيَنَّكَ	قِبْلَةً	تَرْضَاهَا	
the heaven.	So We will surely turn you	(to the) direction of prayer	you will be pleased with.	
فَوَلِّ وَجْهَكَ	شَطْرَ	الْمَسْجِدِ الْحَرَامِ	وَحَيْثُ مَا	
So turn	your face	towards the direction	and wherever (of) the Al-Masjid Al-Haram	
كُنْتُمْ	فَوَلُّوا	وُجُوهَكُمْ	شَطْرَهُ	وَإِنَّ الَّذِينَ
you are	[so] turn	your faces	(in) its direction.	were given those who And indeed,
الْكِتَابَ	لَيَعْلَمُونَ	أَنَّهُ	الْحَقُّ	مِنْ رَبِّهِمْ
the Book	surely know	that it	(is) the truth	And not their Lord. (is) Allah

unaware of what they do.

145. And even if you bring to those who were given the Book all the signs, they would not follow your direction of prayer, nor will you follow their direction of prayer. And nor would they be followers of each other's direction of prayer. And if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers.

146. Those to whom We gave the Book, recognize it like they recognize their sons. But indeed, a group of them knowingly conceal the Truth.

147. The Truth is from your Lord, so do not be among the doubters.

148. And for everyone is a direction towards which he turns, so race to good. Wherever you will be, Allah will bring you together. Indeed, Allah has power over everything.

149. And from wherever you start forth (for prayers) turn your face in the direction of the Al-Masjid Al-Haraam (Kabah). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

150. And from wherever you start forth (for prayers) turn your face in the direction

يَعْفِلُ	عَمَّا يَعْمَلُونَ	وَلَيْنَ	أَتَيْتَ	الَّذِينَ
unaware	they do.	And even if	you come	(to) those who
144				
أَوْثُوا	الْكِتَابَ بِكُلِّ	آيَةٍ	مَا تَبِعُوا	قِبَلَتَكَ
were given	the Book	with all	they would follow	your direction of prayer,
وَمَا	أَنْتَ	بِتَابِعِ	قِبَلَتَهُمْ	وَمَا
and not	(will) you be	a follower	(of) their direction of prayer.	some of them
بِتَابِعِ	قِبَلَهُ	بَعْضِ	وَلَيْنَ	اتَّبَعْتَ
(are) followers	(of the) direction of prayer	(of each) other.	And if	you followed
أَهْوَاءَهُمْ	مِنْ بَعْدِ	مَا جَاءَكَ	مِنَ	الْعِلْمِ
their desires	after	came to you	[what]	indeed, you
إِذَا	لَمِنَ	الظَّالِمِينَ	الَّذِينَ	
(would) then	(be) surely among	the wrongdoers.	(To) those whom	145
ءَاتَيْنَاهُمْ	الْكِتَابَ	يَعْرِفُونَهُ	كَمَا	يَعْرِفُونَ
We gave [them]	the Book,	they recognize it	like	they recognize
وَأَنَّ	فَرِيقًا	مِنْهُمْ	لَيَكْتُمُونَ	الْحَقَّ
And indeed,	a group	of them	surely they conceal	the Truth
وَهُمْ	يَعْلَمُونَ			
know.	while they	the Truth	surely they conceal	of them
146				
الْحَقُّ	مِنَ رَبِّكَ	فَلَا	تَكُونَنَّ	مِنَ الْمُتَمَرِّينَ
The Truth	(is) from	your Lord,	so (do) not	be
147				
وَلِكُلِّ	وَجْهَةٌ	هُوَ	مُؤَلِّيًا	فَاسْتَبِقُوا
And for everyone	(is) a direction -	he	turns towards it,	so race
147				
الْخَيْرَاتِ	أَيْنَ مَا	تَكُونُوا	يَأْتِ بِكُمْ	اللَّهُ جَمِيعًا
Wherever	(to) [the] good.	you will be	Allah will bring you	together.
Indeed, Allah				
عَلَى	كُلِّ شَيْءٍ	قَدِيرٌ	وَمِنْ	حَيْثُ خَرَجْتَ
And from wherever	thing	every	(is) on	you start forth,
148				
فَوَلِّ	وَجْهَكَ	شَطْرَ	الْمَسْجِدِ الْحَرَامِ	وَأِنَّهُ
[so] turn	your face	(in) the direction	of Al-Masjid Al-Haraam.	And indeed, it
لِلْحَقِّ	مِنَ رَبِّكَ	وَمَا	اللَّهُ	يَعْفِلُ
(is) surely the truth	from	your Lord.	And not	(is) Allah
149				
وَمِنْ	حَيْثُ خَرَجْتَ	فَوَلِّ	وَجْهَكَ	شَطْرَ
And from	wherever	you start forth	wherever	[in] the direction
149				

of the Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that the people will not have any argument against you except the wrongdoers among them, so do not fear them but fear Me. So that I may complete My favor upon you, perhaps you may be guided.

151. Similarly We sent to you a Messenger from among you, who recites to you Our verses and purifies you and teaches you the Book and the wisdom, and teaches you what you were not knowing.

152. So remember Me, I will remember you. And be grateful to Me and do not be ungrateful to Me.

153. O you who believe! Seek help through patience and the prayer. Indeed, Allah is with the patient ones.

154. And do not say for those who are slain in the way of Allah, 'They are dead.' Nay, they are alive, but you do not perceive.

155. And surely We will test you with something of fear, hunger, loss of wealth, lives and fruits; but give good news to the patient ones.

156. Who, when misfortune strikes them, they say, 'Indeed, we belong to Allah and indeed to Him we

الْمَسْجِدِ الْحَرَامِ وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ					
your faces	[so] turn	you (all) are	And wherever	(of) the Al-Masjid Al-Haraam.	
شَطْرَهُ لئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ					
any argument	against you	for the people	will be	so that not	(in) its direction,
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي					
but fear Me.	fear them,	so (do) not	among them;	wronged	those who except
وَلَا تَتَمَنَّوْا أَنْ يَكُونَ عَلَيْكُمْ سُلْطَانٌ مُنْكَرٌ وَتَحْتَضِرُوا مَأْوَاهُمْ					
150	(be) guided.	[and] so that you may	upon you	My favor	And that I complete
كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ					
to you	(who) recites	from you	a Messenger	among you	We sent As
آيَاتِنَا وَيُزَكِّيَكُمُ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ					
and the wisdom	the Book	and teaches you	and purifies you	Our verses	
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ فَادْكُرُوا فِي					
So remember Me,	151	knowing.	you were	not	what and teaches you
أَذْكُرْكُم وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ					
152	and (do) not be ungrateful to Me.	(to) Me	and be grateful	I will remember you	
يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ					
Indeed,	and the prayer.	through patience	Seek help	believe[d]!	who O you
اللَّهَ مَعَ الصَّابِرِينَ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ					
are slain	for the ones who	And (do) not say	153	the patient ones.	(is) with Allah
فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ					
[and] but	(they are) alive	Nay,	(They are) dead.	of Allah	the way in
لَا تَشْعُرُونَ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ					
of	with something	And surely We will test you	154	you (do) not perceive.	
الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ					
and [the] fruits,	and [the] lives	[the] wealth	of	and loss	and [the] hunger [the] fear
وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ					
strikes them	when	Those who,	155	(to) the patient ones.	but give good news
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ					
towards Him	and indeed we	Indeed, we belong to Allah	they say,	a misfortune,	

will return.'

157. Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.

158. Indeed, the *Safa* and the *Marwah* are symbols of Allah. So whoever performs *Hajj* or *Umrah*, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing

159. Indeed, those who conceal the clear proofs We revealed, and the Guidance, after We made it clear for the people in the Book - they are cursed by Allah and cursed by those who curse.

160. Except those who repent and reform themselves and openly declare, then from those, I will accept repentance, and I am the Acceptor of Repentance, the Most Merciful.

161. Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

162. (They will) abide in it forever. The punishment will not be lightened for them, nor will they be reprieved.

163. And your God is one God; there is no god except Him, the Most Gracious, the Most Merciful.

رَجِعُونَ ﴿١٥٦﴾	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ	will return.'	156	Those	on them	(are) blessings	from their Lord	and Mercy.
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾	إِنَّ الصَّفَا وَالْمَرْوَةَ	And those	157	(are) the guided ones.	[they]	Indeed,	the <i>Safa</i>	and the <i>Marwah</i>
مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ	أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا	(are) from (the) symbols		of Allah.	So whoever	performs Hajj	(of) the House	or
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ	عَلِيمٌ ﴿١٥٨﴾	And whoever		good,	voluntarily does	then indeed, Allah	(is) All-Appreciative,	
الْبَيْتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ	فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ	the clear Proofs,		and the Guidance,	after	We made clear	[what]	to the people
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا	فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ	the Book -		those,	Allah curses them	and curse them	the ones who curse.	in
الرَّحِيمِ ﴿١٥٩﴾	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ	Except	159	those	who repent[ed]	and reform[ed]	and openly declar[ed].	
كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ	وَالنَّاسِ أَجْمَعِينَ ﴿١٦٠﴾	Then those,		I will accept repentance	from them,	and I (am)	the Acceptor of Repentance,	
وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾	خَالِدِينَ فِيهَا لَا يُخَفَّفُ	the Most Merciful.	160	Indeed, those who	disbelieve[d]	and die[d]	while they	
عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾	وَاللَّهُمَّ	all together.	161	(Will) abide forever	in it.	Will not be lightened		
إِلَهُ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ	وَاللَّهُمَّ	for them	162	will be reprieved.	they	and not	And your God	
إِلَهُ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ	وَاللَّهُمَّ	the punishment		the punishment	and not	they	And your God	

164. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day, and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein of all kinds of moving creatures, and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

165. And (yet) among mankind are some who take for worship others besides Allah as equals to Him. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see, when they will see the punishment, that all powers belong to Allah and Allah is severe in punishment.

166. When those who were followed disown those who followed them, and they will see the punishment and all their ties will be cut off.

167. And those who followed will say, "If only we had (one more chance) to return (to the world), we would disown them as they have disowned us." Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire.

	إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
163	and alternation and the earth, of the heavens the creation in Indeed,
أَلْبِلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ	benefits with what the sea in sail which and the ships and the day, of the night
النَّاسِ وَمَا أَنْزَلَ اللَّهُ مِنْ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ	giving life thereby [of] water, from the sky Allah (has) sent down and what [the] people,
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ	moving creature, [of] every therein and dispersing its death, after (to) the earth
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ	the sky between [the] controlled and the clouds (of) the winds and directing
وَالْأَرْضِ لَا يَسْتَوِي لِقَوْمٍ يَعْقِلُونَ	164 who use their intellect. for a people surely (are) Signs and the earth,
وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ	They love them equals. Allah besides takes who the mankind And among
كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ	for Allah. (in) love (are) stronger believe[d] And those who as (they should) love Allah.
وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ	that the punishment they will see when wronged, those who (would) see And if
الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ	165 (in) [the] punishment. (is) severe and [that] Allah all the power belongs to Allah
إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا	who followed [from] those were followed those who will disown When
وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ	166 the relations. for them [and] will be cut off the punishment, and they will see
وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَكُنَّا لَنَا كَرَّةٌ فَنَتَبَرَّأَ	then we will disown a return, for us (Only) if [that] followed, those who And said
مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ	their deeds Allah will show them Thus [from] us. they disown as [from] them
حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ	167 the Fire. from will come out they And not for them. (as) regrets

168. O mankind! Eat from whatever is on the earth - lawful and good and do not follow the footsteps of the Shaitaan. Indeed, he is to you a clear enemy.

169. He (Shaitaan) only commands you to evil and immorality and to say about Allah what you do not know.

170. And when it is said to them, 'Follow what Allah has revealed,' they said, 'Nay, we will follow what we found our forefathers following.' Even though their forefathers understood nothing, nor were they guided?

171. And the example of those who disbelieve is like the one (shepherd) who shouts at that which hears nothing but calls and cries - deaf, dumb, and blind, they do not understand.

172. O you who believe! Eat from the good things which We have provided you and be grateful to Allah if you worship Him alone.

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled (by necessity), without (willful) disobedience nor transgressing (the limits) then there is no sin on him. Indeed, Allah is Oft-Forgiving, and Most Merciful.

يَتَّيَّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا	And (do) not	(and) good.	lawful	(is) in the earth -	of what	Eat	O mankind!
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ	clear.	an enemy	(is) to you	Indeed, he	the Shaitaan.	the footsteps of	follow
إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا	you say	and that	and the shameful	to (do) the evil	he commands you	Only	168
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا	Follow	to them,	it is said	And when	169	you know.	not what Allah about
مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ	[on it]	we found	what	we follow	'Nay	they said,	Allah has revealed,' what
ءَابَاءَنَا أُولَئِكَ كَانُوا لَنَا فِي السَّبِيلِ لَا يَعْقِلُونَ	(did) not understand	their forefathers	[were]	Even though	our forefathers (following)		
شَيْئًا وَلَا يَهْتَدُونَ وَمَثَلُ الَّذِينَ	(of) those who	And the example	170	and they were not guided?	anything		
كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ	(does) not hear	at what	shouts	(of) the one who	(is) like the example	disbelieve[d]	
إِلَّا دُعَاءً وَنِدَاءً صُمُّكُمْ عَمِيَ فَهُمْ لَا يَعْقِلُونَ	(do) not understand.	[so] they	(and) blind,	dumb,	deaf	and cries -	calls except
يَتَّيَّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا	what	from the good	Eat	believe[d]!	O you who		171
رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِتْيَاهُ تَعْبُدُونَ	worship Him alone.	you	if	to Allah	and be grateful	We have provided you	
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ	and [the] blood,	the dead animals,	to you	He has forbidden	Only		172
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ	Allah.	to other than	[with it]	and what (has been) dedicated	of [the] swine,	and flesh,	
فَمَنْ أَضْطَرَّ غَيْرَ بَابِغٍ وَلَا	and not	(being) disobedient	without	(is) forced by necessity	So whoever		
عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ	Most Merciful.	(is) Most Forgiving,	Indeed, Allah	on him.	sin	then no	transgressor,

174. Indeed, those who conceal what Allah has revealed of the Book, and purchase a small gain therewith, they eat nothing except Fire in their bellies. And Allah will not speak to them on the Day of Judgment, nor will He purify them, and they will have a painful punishment.

175. Those are the ones who buy astraying in place of Guidance and punishment in place of forgiveness. So what is their endurance on the Fire!

176. That is because Allah has sent down the Book in Truth. And indeed, those who differ over the Book are in extreme dissension.

177. It is not righteousness that you turn your faces towards the east or the west but it is righteousness to believe in Allah, the Last Day, the Angels, the Book, and the Prophets and give wealth in spite of love for it to the near relatives, the orphans, the needy, the wayfarer, and those who ask, and in freeing the slaves; and (who) establish the prayer and give the *zakah* and those who fulfill the covenant when they make it; and those who are patient in suffering, hardship,

١٧٤ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسْتَرُونَ بِهِ ثُمَّنَا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٧٥ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ ١٧٦ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ١٧٧ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ إِنَّمَا يُغْنِيكُمْ مِنَ اللَّهِ وَإِنْ لَمْ تُؤْمِرُوا بِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٧٨ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٧٩ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٠ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨١ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٢ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٣ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٤ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٥ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٦ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٧ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٨ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٨٩ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٠ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩١ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٢ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٣ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٤ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٥ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٦ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٧ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٨ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ١٩٩ وَإِنَّمَا يُغْنِيكُمْ اللَّهُ بِرَحْمَتِهِ لَوْلَا إِذْ يَخْرِجُ الْأَعْمَىٰ مِنَ بَيْتِهِ إِلَى السَّجَّةِ وَكَانَ صُلْبًا ٢٠٠																			
of the Book,	what Allah (has) revealed	conceal	Indeed, those who	173															
in their bellies	not they eat	Those,	little.	a gain	there with	and they purchase													
(of) [the] Judgment	(on the) Day	And Allah will not speak to them	the Fire.	except															
Those	174	painful.	(is) a punishment	and for them	and He will not purify them,														
and [the] punishment	for [the] Guidance,	[the] astraying	purchase[d]	(are) they who															
That	175	the Fire!	on	their endurance	So what (is)	for [the] forgiveness.													
those	And indeed,	with [the] Truth.	the Book	revealed	Allah	(is) because													
(It is) not	176	far.	schism	(are) surely in	the Book	in	who differed												
and the west,	the east	towards	your face	you turn	that	[the] righteousness													
[the] Last,	and the Day	in Allah	believes	(is he) who	the righteous[ness]	[and] but													
the wealth	and gives	and the Prophets,	and the Book,	and the Angels,															
and the needy,	and the orphans,	(to) the near relatives,	in spite of his love (for it)																
freeing the necks (slaves)	and in	and those who ask,	and the wayfarer,																
their covenant	and those who fulfill	the <i>zakah</i> ,	and give	the prayer,	and (who) establish														
and [the] hardship,	in [the] suffering	and those who are patient	they make it;	when															

and periods of stress. Those are the ones who proved themselves true and it is those who are the Allah-fearing.

178. O you who believe! The legal retribution is prescribed for you in cases of murder, the freeman for the freeman, and the slave for the slave, and the female for the female. But whoever is pardoned in any way by his brother should follow up with a suitable payment with kindness. This is a concession and mercy from your Lord. But whoever transgresses after that, will have a painful punishment.

179. And in legal retribution there is (saving of) life for you, O men of understanding! So that you may become righteous.

180. Prescribed for you when death approaches any of you, if he leaves wealth, that he should make a will for the parents and near relatives with due fairness - a duty on the righteous.

181. Then whoever changes it after he has heard it - the sin is only upon those who alter it. Indeed, Allah is All-Hearing, All-Knowing.

182. But if one fears from the testator any error or sin, and brings about a settlement between them, then there is no sin on him. Indeed, Allah

وَحِينَ	أَلْبَاسٍ	أُولَئِكَ	الَّذِينَ	صَدَقُوا	وَأُولَئِكَ
and those,	proved true	(are) the ones who	Those	(of) [the] stress.	at (the) time
هُمْ	الْمُنْقُونَ	يَتَأْتِيهَا	الَّذِينَ	ءَامَنُوا	كُنِبَ
Prescribed	believe[d]!	who	O you	177	(are) the Allah-fearing . [they]
عَلَيْكُمْ	الْقِصَاصُ	فِي الْقَتْلِ	الْحُرُّ		
the freeman	in the (matter of) the murdered,	(is) the legal retribution	for you		
بِالْحُرِّ	وَالْعَبْدُ	بِالْعَبْدِ	وَالْأُنْثَى	بِالْأُنْثَى	
for the female.	and the female	for the slave,	and the slave	for the freeman,	
فَمَنْ	عَفِيَ	لَهُ	مِنْ أَخِيهِ	شَيْءٌ	فَالْبَاعِ
then follows up	anything,	from his brother	[for it]	(is) pardoned	But whoever
بِالْمَعْرُوفِ	وَأَدَاءٌ	إِلَيْهِ	بِإِحْسَنِ	ذَلِكَ	تَخْفِيفٌ مِّن
from	a concession	That (is)	with kindness.	to him	[and] payment with suitable
رَبِّكُمْ	وَرَحْمَةً	فَمَنْ	أَعْتَدَى	بَعْدَ ذَلِكَ	فَلَهُ
then for him	that,	after	transgresses	Then whoever	and mercy. your Lord
عَذَابٌ	أَلِيمٌ	وَلَكُمْ	فِي الْقِصَاصِ	حَيَوةٌ	
(is) life,	in the legal retribution	And for you	178	painful.	(is) a punishment
يَتَأُولَى	الْأَلْبَبِ	لَعَلَّكُمْ	تَتَّقُونَ	كُتِبَ	
Prescribed	179	(become) righteous.	So that you may	O men of [the] understanding!	
عَلَيْكُمْ	إِذَا	حَضَرَ	أَحَدَكُمْ	الْمَوْتُ	إِنْ تَرَكَ خَيْرًا
good	he leaves	if	[the] death,	any of you	approaches when for you
الْوَصِيَّةَ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ	بِالْمَعْرُوفِ	حَقًّا	عَلَى
on	a duty	with due fairness	and the near relatives	for the parents	making the will
الْمُتَّقِينَ	فَمَنْ	بَدَّلَهُ	بَعْدَمَا	سَمِعَهُ	
he (has) heard [it],	after what	changes it	Then whoever	180	the righteous ones.
فَإِنَّمَا	إِثْمُهُ	عَلَى	الَّذِينَ	يُبَدِّلُونَهُ	إِنَّ اللَّهَ
(is) All-Hearing,	Allah	Indeed,	alter It.	those who	(would be) on its sin so only
عَلِيمٌ	فَمَنْ	خَافَ	مِنْ	مُوسٍ	جَنَفًا أَوْ إِثْمًا
sin,	or	(any) error	(the) testator	from	fears But whoever 181 All-Knowing.
فَأَصْلَحَ	بَيْنَهُمْ	فَلَا	إِثْمَ عَلَيْهِ	إِنَّ اللَّهَ	
Allah	Indeed,	on him.	sin	then (there is) no	between them, then reconciles

is All-Forgiving, Most Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

184. (Fasting is for) a limited number of days. So whoever among you is sick or on a journey, then an equal number of days (are to be made up) later. And upon those who can afford it - a ransom of feeding a poor. And whoever volunteers good then it is better for him. And if you fast, it is better for you, if you only knew.

185. Ramadhan is the month in which the Quran was revealed as a Guidance for mankind and clear proofs of Guidance and the Criterion (of right and wrong). So whoever among you witnesses the month (of Ramadhan) should fast in it; and whoever is sick or on a journey, then the prescribed number of days (should be made up) from other days. Allah intends for you ease and does not intend for you hardship, so that you complete the prescribed period and that you magnify Allah for having guided you, so that you may be grateful.

186. And when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant

عَفُورٌ	رَّحِيمٌ	يَا أَيُّهَا الَّذِينَ ءَامَنُوا	كُتِبَ
(is) All-Forgiving,	All-Merciful.	(Is) prescribed	believe[d]!
عَلَيْكُمْ	الصَّيَامُ	كَمَا	كُتِبَ
for you	[the] fasting	as	was prescribed
لَعَلَّكُمْ	تَتَّقُونَ	أَيَّامًا	مَّعْدُودَاتٍ
so that you may	(become) righteous.	(Fasting for) days	numbered.
فَمَنْ	كَانَ مِنْكُمْ	مَرِيضًا	أَوْ عَلَى سَفَرٍ
So whoever	among you is	sick	on or a journey,
مِّنْ أَيَّامٍ	أُخَرَ	وَعَلَى الَّذِينَ يُطِيقُونَهُ	فِدْيَةٌ
of	other. days	And on those who	can afford it,
فَمَنْ	تَطَوَّعَ	خَيْرًا	فَهُوَ خَيْرٌ
And whoever	volunteers	good	then it (is) better
خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ
(is) better	for you,	if	you know.
الَّذِي	أُنزِلَ	فِيهِ	الْقُرْءَانُ
(is) that	was revealed	therein	the Quran,
مِّنَ الْهُدَى	وَالْفُرْقَانِ	فَمَنْ	شَهِدَ
of	[the] Guidance	So whoever	among you
فَلْيَصُمْهُ	وَمَنْ	كَانَ	مَرِيضًا
then he should fast in it,	and whoever	is	sick
فَعِدَّةٌ	مِّنْ	أَيَّامٍ	أُخَرَ
then prescribe number (should be made up)	from	days	other.
بِكُمْ	الْيُسْرَ	وَلَا	يُرِيدُ
for you	[the] ease	and not	intends
الْعِدَّةَ	وَلِتُكْمِلُوا	اللَّهِ	عَلَى مَا
the prescribed period	and that you magnify	Allah	for
وَلَعَلَّكُمْ	تَشْكُرُونَ	وَإِذَا	سَأَلْتُكَ
so that you may	be grateful.	And when	My servants
عَنِّي	فَإِنِّي	قَرِيبٌ	أُجِيبُ
about Me,	then indeed I am	near.	I respond

when he calls **Me**. So let them respond to **Me** and believe in **Me**, so that they may be led aright.

187. It is permitted for you in the nights of fasting to approach your women. They are your garments and you are their garments. Allah knows that you used to deceive yourselves, so **He** turned towards you and **He** forgave you. So now you may have relations with your wives and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn. Then complete the fast till the night (i.e., sunset). And do not have relations with them when you are secluded in the masjids. These are the limits (set by) Allah, so do not approach them. Thus Allah makes clear **His** verses for the people, so that they may become righteous.

188. And do not consume your properties among yourselves wrongfully, nor render it before the authorities so that sinfully you may consume a portion of the wealth of the people, while you know.

189. They ask you about the new moons. Say, `They are indicators of periods for people and for Hajj (pilgrimage).` And it is not

إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي			
and let them believe in Me ,	So let them respond to Me	he calls Me .	when
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أَحِلَّ لَكُمْ لَيْلَةَ			
(in the) nights	for you	Permitted	186 (be) led aright. so that they may
الصَّيَامِ أَلَزَفْتُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ			
and you	for you	(are) garments	They your women. [to] to approach of [the] fasting
لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ			
yourselves,	deceive	used to	that you Allah knows for them. (are) garments
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَنَ بِشِرْوِهِنَّ			
have relations with them	So now	[on] you.	and He forgave towards you so He turned
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ			
becomes distinct	until	and drink	And eat for you. Allah has ordained what and seek
لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ			
Then	[the] dawn.	of	[the] black the thread from [the] white the thread to you
أَتِمُّوا الصَّيَامَ إِلَىٰ آتِلٍ وَلَا تُبْشِرُوهُنَّ وَأَنْتُمْ			
while you	And (do) not have relations with them	the night.	till the fast complete
عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا			
so (do) not	(are the) limits (set by) Allah,	These	the masjids. in (are) secluded
تَقْرُبُوهُنَّ كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ			
for [the] people	His verses	Allah makes clear	Thus approach them.
لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا أَمْوَالَكُمْ			
your properties	And (do) not eat	187	(become) righteous. so that they may
بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَىٰ الْحُكَّامِ			
the authorities	to	[with] it	and present wrongfully among yourselves
لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ			
while you	sinfully	of the people	(the) wealth from a portion so that you may eat
تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ			
They	Say,	the new moons.	about They ask you 188 know.
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ			
And it is not	and (for) the Hajj.	for the people,	(are) indicators of periods

righteousness that you enter the houses from their back, but the righteous is one who fears Allah. And enter the houses from their doors. And fear Allah so that you may be successful.

190. And fight in the way of Allah against those who fight you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And fight against them wherever you find them and drive them out from wherever they drove you out, and oppression is worse than killing. And do not fight them near the Al-Masjid Al-Haraam (Kabah) until they fight you there. But if they fight you, then fight against them. Such is the reward of the disbelievers.

192. And if they cease, then indeed, Allah is All-Forgiving, Most Merciful.

193. And fight against them until there is no more oppression, and all worship is devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors.

194. The sacred month is for the sacred month, and for violations of sanctity there is legal retribution. Then whoever transgressed against you, then you transgress against him in the same manner as he transgressed against you.

الزُّ	يَا ن تَأْتُوا	الْبُيُوتَ	مِنْ ظُهُورِهَا	وَلَكِنَّ
[and] but	their backs,	from	(to) the houses	you come that [the] righteousness
الزُّ	مَنْ أَتَقَى	وَأَتُوا	الْبُيُوتَ	مِنْ أَبْوَابِهَا
their doors.	from	(to) the houses	And come	fears (Allah). (is one) who [the] righteous
وَأَتَقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ	وَقَاتِلُوا فِي سَبِيلِ
the way	in	And fight	189	(be) successful. so that you may Allah And fear
اللَّهُ	الَّذِينَ	يُقَاتِلُونَكُمْ	وَلَا تَعْتَدُوا	إِنَّ اللَّهَ
Allah	Indeed,	and (do) not transgress.	fight you	(against) those who (of) Allah
لَا يُحِبُّ	الْمُعْتَدِينَ	وَأَقَاتِلُوهُمْ	حَيْثُ	
wherever	And fight (against) them	190	the transgressors.	(does) not like
تَقْفُوهُمْ	وَأَخْرِجُوهُمْ	مِنْ حَيْثُ	أَخْرَجُوكُمْ	
they drove you out,	wherever	from	and drive them out	you find them,
وَالْفَنَاءُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا تُقَاتِلُوهُمْ	عِنْدَ
near	fight them	And (do) not	[the] killing.	than (is) worse and [the] oppression
الْمَسْجِدِ الْحَرَامِ	حَتَّى	يُقَاتِلُوكُمْ	فِيهِ فَإِنْ	قَاتَلُوكُمْ
they fight you,	Then if	in it.	they fight you	until the Al-Masjid Al-Haraam
فَأَقَاتِلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ	فَإِنْ
Then if	191	(of) the disbelievers.	(is) the reward	Such then fight (against) them
أَنْهَوْا	فَإِنَّ	اللَّهَ	عَفُورٌ	رَحِيمٌ
192	Most Merciful.	(is) All-Forgiving,	Allah	then indeed, they cease,
وَقَاتِلُوهُمْ	حَتَّى	لَا تَكُونَ	فِتْنَةٌ	وَيَكُونَ
the religion	and there becomes	oppression,	(there) is no	until And fight (against) them
لِلَّهِ	فَإِنْ	أَنْهَوْا	فَلَا	عُدْوَانَ إِلَّا عَلَى
against	except	hostility	then (let there be) no	they cease Then if for Allah
الظَّالِمِينَ	الشَّهْرَ	الْحَرَامَ	بِالشَّهْرِ	الْحَرَامِ
[the] sacred,	(is) for the month	[the] sacred	The month	193 the oppressors.
وَالْحُرْمَتُ	قِصَاصٌ	فَمَنْ	أَعْتَدَى	عَلَيْكُمْ
upon you	transgressed	Then whoever	(is) legal retribution.	and for all the violations
فَاعْتَدُوا	عَلَيْهِ	بِمِثْلِ	مَا	أَعْتَدَى
upon you.	he transgressed	(as)	in (the) same manner	on him then you transgress

And fear Allah and know that Allah is with those who fear Him.

195. And spend in the cause of Allah and let not your own hands throw yourselves into destruction. And persevere in good; indeed, Allah loves the good-doers.

196. And complete Hajj and Umrah for Allah, but if you are held back, then offer whatever you can obtain with ease of the sacrificial animal. And do not shave your head until the sacrificial animal reaches its destination. Then whoever among you is ill or has an ailment of the scalp he must offer a ransom of fasting or charity or sacrifice. Then when you feel secure, perform Umrah followed by Hajj and offer whatever can be obtained with ease of the sacrificial animal. And whoever cannot afford it should fast for three days during the Hajj and seven days after returning, making ten (days) in all. This is for those whose family does not live near Al-Masjid Al-Haram (i.e., Kabah). And fear Allah and know that Allah is severe in retribution.

197. For Hajj there are the months well known, so whoever undertakes (to perform) Hajj (in that period), should not indulge in sexual relations, nor wickedness, and nor in

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ	194	those who fear (Him).	(is) with	Allah	that	and know	Allah	And fear
وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ	195	the good-doers.	loves	Allah	indeed,	And do good;	[the] destruction.	into
وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ	196	then whoever	took advantage	of the Umrah	followed	(by) the Hajj.	then (offer) whatever	
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ	197	then whoever	undertakes	therein	then no	the Hajj	and no	wickedness

quarrelling during Hajj. And whatever good you do - Allah is aware of it. And take provision for Hajj, but indeed, the best provision is righteousness. And fear Me, O men of understanding!

198. There is no sin upon you for seeking bounty from your Lord. And when you depart from Mount Arafat, remember Allah at the Sacred Monument (Masharil-Haram). And remember Him as He has guided you, even though, before that, you were surely among those who went astray.

199. Then depart from wherever the people depart and ask forgiveness of Allah. Indeed, Allah is All-Forgiving, All-Merciful.

200. Then when you complete your acts of worship, remember Allah as you remember your forefathers or (rather) with greater remembrance. Of the people there are some who say, 'Our Lord! Give us in this world.' They will have no share in the Hereafter.

201. And there are some who say, 'Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire.'

202. Those will have a share of what they have earned, and Allah is swift

جِدَالٍ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ	Allah knows it.	good	of	you do	And whatever	the Hajj.	during	quarrelling
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ الْتَقْوَىٰ	(is) the righteousness.	(of) the provision	(the) best	(but) indeed,	And take provision,			
وَأَتَّقُوا يَتَأُولَىٰ الْأَلْبَابِ ۖ لَيْسَ عَلَيْكُمْ	on you	Not (is)	197	of understanding!	O men	And fear Me,		
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفْضَيْتُمْ	you depart	And when	your Lord.	from	bounty	you seek	that	any sin
مِنْ عَرَفَتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ	[the] Sacred.	the Monument	near	Allah	then remember	(Mount) Arafat	from	
وَأَذْكُرُوهُ كَمَا هَدَيْتُكُمْ وَإِنْ كُنْتُمْ مِنْ	[from]	you were	[and] though	He (has) guided you,	as	And remember Him		
قَبْلِهِ ۚ لِمَنْ الضَّالِّينَ ۖ ثُمَّ أَفِيضُوا مِنْ	from	depart	Then	198	those who went astray.	surely among	before [it],	
حَيْثُ أَفْكَصَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ	Allah	Indeed,	of Allah.	and ask forgiveness	the people	depart	wherever	
عَفُورٌ رَحِيمٌ ۖ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ	your acts of worship	you complete[d]	Then when	199	All-Merciful.	(is) All-Forgiving,		
فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ	(with) greater	or	your forefathers	as you remember	Allah	then remember		
ذِكْرًا ۚ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي	in	Grant us	'Our Lord!	say,	who	the people	And from	remembrance.
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۚ	200	any share.	[of]	the Hereafter	in	for him	And not	the world.'
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي	and in	good	the world	in	Grant us	'Our Lord!	say,	who
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ	201	of the Fire.'	from the punishment	and save us	good,	the Hereafter		
أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ	(is) swift	and Allah	they earned,	of what	(is) a share	for them	Those -	

in reckoning.

203. And remember Allah during the numbered days. Then he who hurries in two days there is no sin upon him and whoever delays, there is no sin for the one who fears (Allah). And fear Allah and know that unto Him you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, he calls Allah to witness as to what is in his heart, and he is the most quarrelsome of opponents.

205. And when he turns away, he strives to spread corruption in the earth and destroys the crops and progeny. And Allah does not love corruption.

206. And whenever it is said to him, 'Fear Allah,' his (false) pride drives him into sins. Then enough for him is Hell - surely an evil resting-place.

207. And of the people is he who sells his own self seeking the pleasure of Allah. And Allah is full of Kindness to His servants.

208. O you who believe! Enter in Islam completely, and do not follow the footsteps of the Shaitaan. Indeed, he is to you an open enemy.

209. Then if you slip after

الْحِسَابِ ﴿٢٠٣﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ							
numbered.	days	during	Allah	And remember	202	(in) [the]	reckoning.
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ							
and whoever	upon him,	sin	then no	two days	in	hurries	Then (he) who
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ							
Allah	And fear	fears.	for (the) one who	upon him	sin	then no	delays
وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٤﴾ وَمِنَ النَّاسِ							
the people	And of	203	will (be) gathered.	unto Him	that you	and know	
مَنْ يُعِجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا							
of the world,	the life	in	(with) his speech	pleases you	(is the) one who		
وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ							
and he	his heart,	(is) in	what	on	Allah	and he calls to witness	
أَلَدُّ الْخِصَامِ ﴿٢٠٥﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ							
he strives	he turns away	And when	204	(is) the most quarrelsome of opponents.			
فِي الْأَرْضِ يُفْسِدَ فِيهَا وَيُهْلِكُ الْحَرْثَ وَالنَّسْلَ							
and progeny.	the crops	and destroys	[in it],	to spread corruption	the earth	in	
وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾ وَإِذَا قِيلَ لَهُ							
(to) him	(it) is said	And when	205	[the] corruption.	love	(does) not	And Allah
اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ							
(is) Hell -	Then enough for him	to [the] sins.	[the] (his) pride	takes him	Allah,	'Fear	
وَلَيْسَ بِالْعَادِلِ ﴿٢٠٧﴾ وَمِنَ النَّاسِ مَنْ							
(is the one) who	the people	And of	206	[the] resting-place.	[and] surely (an) evil		
يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ							
(is) full of Kindness	And Allah	of Allah.	pleasure	seeking	his own self	sells	
بِالْعِبَادِ ﴿٢٠٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْخُلُوا فِي السَّلَامِ							
Islam	in	Enter	believe[d]!	who	O you	207	to His servants.
كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ							
Indeed, he	of the Shaitaan.	footsteps	follow	and (do) not	completely,		
لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٩﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا							
[what]	after	you slip	Then if	208	open.	an enemy	(is) for you

clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever alters the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ							
All-Wise.	(is)	All-Mighty.	Allah	that	then know	from the clear proofs,	came to you
هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ							
with the shadows	Allah	comes to them	that	[except]	they waiting	Are	209
مِّنَ الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ							
Allah	And to	and the matter is decreed?	and the Angels,	[the] clouds,	of		
كَمْ إِسْرَءِيلَ سَلَّ عَلَىٰ بَنِي إِسْرَءِيلَ كَمْ							
how many	of Israel,	the Children	Ask	210	(all) the matters.	return	
ءَاتَيْنَاهُمْ مِّنْ عَآئِمٍ يَّبِينُهَا وَمَنْ يُّبَدِّلْ نِعْمَةَ اللَّهِ							
of Allah	Favor	alters	And whoever	(the) clear Sign(s).	of	We gave them	
مِّنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ							
(is) severe	Allah	then indeed,	(it has) come to him -	[what]	after		
الْعِقَابِ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ							
(is) the life	disbelieve[d]	for those who	Beautified	211	in [the] chastising.		
الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا							
fear (Allah),	And those who	believe[d].	those who	[of]	and they ridicule	of the world,	
فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ							
whom	provides	And Allah	of [the] Resurrection.	on the Day	(they will be) above them		
يَشَاءُ بِغَيْرِ حِسَابٍ كَانَ النَّاسُ أُمَّةً وَاحِدَةً							
single,	a community	mankind	Was	212	measure.	without	He wills
فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ							
and (as) warners,	(as) bearers of glad tidings	[the] Prophets	then Allah raised up				
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ							
[the] people	between	to judge	in [the] truth	the Book	with them	and sent down	
فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ							
those who	except	in it	differ[ed]	And (did) not	[in it].	they differed	in what
أَوْتَوْهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا							
(out of) jealousy	the clear proofs,	came to them	[what]	after	were given it		
بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا							
regarding what	believe[d]	those who	And Allah guided	among themselves.			

they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, 'When will Allah's help come?' Unquestionably, Allah's help is near.

215. They ask you what they should spend. Say, 'Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, 'Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in Him and (preventing access to) Al-Masjid Al-Haram

أُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۖ وَاللَّهُ يَهْدِي مَن	whom guides And Allah with His permission. the Truth of [in it] they differed
يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٢﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا	you will enter that (do) you think Or 213 a straight path. to He wills
الْجَنَّةَ وَلَمَّا يَأْتِكُم مِّثْلُ الَّذِينَ خَلَوْا	passed away those who like (came to) (has) come to you while not Paradise
مِن قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا	and they were shaken and [the] hardship, [the] adversity Touched them before you?
حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَىٰ	'When with him, believed and those who the Messenger [say] (said) until
نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٤﴾	214 (is) near. of Allah help [Indeed] Unquestionably, (will) Allah's help (come)?'
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مِمَّا أُنْفِقْتُمْ مِّنْ خَيْرٍ	good, of you spend 'Whatever Say, they (should) spend. what They ask you
فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ	and the wayfarer. and the needy, and the orphans, and the relatives, (is) [so] for parents,
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٥﴾	215 (is) All-Aware. of it Allah [So] indeed, good. of you do And whatever
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ	But perhaps to you. (is) hateful while it [the] fighting upon you (Is) prescribed
أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا	you love [that] and perhaps for you; (is) good and it a thing you dislike [that]
شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	(do) not know. while you knows And Allah for you. (is) bad and it a thing
يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ﴿١٦﴾	in it. (concerning) fighting [the] sacred - the month about They ask you 216
قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ	the way from but hindering (people) (is) a great (sin); therein 'Fighting Say,
اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ	and (preventing access to) Al-Masjid Al-Haram, in Him and disbelief of Allah,

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing. They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is All-Forgiving, All-Merciful.

219. They ask you about intoxicants and the games of chance. Say, 'In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits.' And they ask you about what they should spend. Say, 'Whatever you can spare.' Thus Allah makes clear the Verses to you, so that you may ponder,

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, 'Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

وَاِخْرَاجُ اَهْلِيهِ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ وَالْفِتْنَةُ	And [the] oppression Allah. near (is) greater (sin) from it, its people and driving out
اَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتّٰى	until (to) fight with you they will cease And not [the] killing. than (is) greater
يُرَدُّوْكُمْ عَنْ دِيْنِكُمْ اِنْ اَسْتَطَاعُوْا وَمَنْ يَّرْتَدِدْ	turns away And whoever they (are) able. if your religion, from they turn you away
مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ	for those (is) a disbeliever while he then dies his religion, from among you
حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَاُولٰٓئِكَ	And those and the Hereafter. the world in their deeds became worthless
اَصْحَابُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾ اِنَّ	Indeed, 217 (will) abide forever. in it they of the Fire, (are) companions
الَّذِيْنَ ءَامَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَهِدُوْا فِي سَبِيْلِ اللّٰهِ	of Allah - the way in and strove emigrated and those who believed those who
اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ	All-Merciful. (is) Oft-Forgiving, And Allah of Allah. (for) Mercy they hope [those],
﴿٢١٨﴾ يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ	Say, and [the] games of chance [the] intoxicants about They ask you 218
فِيْهِمَاۤ اِثْمٌ كَبِيْرٌ وَمَنْفَعٌ لِلنَّاسِ	for [the] people. and (some) benefits great, (is) a sin 'In both of them
وَاِثْمُهُمَاۤ اَكْبَرُ مِنْ نَّفْعِهِمَاۤ وَيَسْـَٔلُوْنَكَ	And they ask you (the) benefit of (the) two. than (is) greater But sin of both of them
مَاذَا يُنْفِقُوْنَ قُلِ الْمَفْزُوءُ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ	to you Allah makes clear Thus 'The surplus.' Say, they (should) spend. what
اَلَاٰيٰتٍ لِّعَالَمِكُمْ تَتَفَكَّرُوْنَ ﴿٢١٩﴾ فِي الدُّنْيَا	the world Concerning 219 ponder, so that you may [the] Verses
وَالْآخِرَةِ وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى قُلْ اِصْلَاحٌ	'Setting right (their affairs) Say, the orphans. about They ask you and the Hereafter.
لَّهُمْ خَيْرٌ وَّ اِنْ تُخَاطَبُوْهُمْ فَاِخْوَانُكُمْ	then they (are) your brothers. you associate with them And if (is) best. for them

And Allah knows the corrupter from the amender. And if Allah had willed **He** could have put you in difficulties. Indeed, Allah is All-Powerful, All-Wise.`

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by **His** permission. And **He** makes clear **His** Verses for people so that they may be mindful.

222. And they ask you about menstruation. Say, `It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has enjoined upon you.` Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ							
Allah (had) willed	And if	the amender.	from	the corrupter	knows	And Allah	
لَأَغْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ							
All-Wise.	(is) All-Mighty,	Allah	Indeed,	surely He (could have) put you in difficulties.			
							
وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ							
they believe.	until	[the] polytheistic women	[you] marry	And (do) not	220		
وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ							
[and] even if	a polytheistic woman	than	(is) better	And a believing bondwoman			
أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ							
(to) [the] polytheistic men	give in marriage (your women)			And (do) not	she pleases you.		
حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ							
a polytheistic man	than	(is) better	and a believing bondman		they believe,	until	
وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو							
invites	and Allah	the Fire,	to	they invite	[Those]	he pleases you.	[and] even if
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ							
His Verses	And He makes clear	by His permission.		and [the] forgiveness	Paradise	to	
لِّلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ  وَيَسْأَلُونَكَ عَنِ							
about	And they ask you	221	(be) mindful.	so that they may	for the people		
الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ							
[the] women	so keep away (from)	(is) a hurt,	`It	Say,	[the] menstruation.		
فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى							
until	approach them	And (do) not	(their) [the] menstruation.		during		
يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ							
from	then come to them	they are cleansed,	Then when		they are cleansed		
حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ							
those who turn in repentance	loves	Allah	Indeed,	Allah has enjoined you.`		where	
وَيُحِبُّ الْمُتَطَهِّرِينَ  نِسَاؤُكُمْ حَرْثٌ لَّكُمْ							
for you,	(are) a tilth	Your wives	222	the ones who purify themselves.		and loves	
فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا							
for yourselves.	and send (good deeds) forth		you wish,	when	(to) your tilth	so come	

And be conscious of Allah and know that you (are destined) to meet Him. And give glad tidings to the believers.

224. And do not make Allah's name an excuse in your oaths against doing good and acting piously and making peace between people. And Allah is All-Hearing, All-Knowing.

225. Allah will not take you to task for what is unintentional in your oaths but He takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

228. And the divorced women shall wait concerning themselves for three (monthly) periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of men) over them

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ					
And be conscious (of) Allah	and know	that you	(will) meet Him.	And give glad tidings	
الْمُؤْمِنِينَ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً					
to the believers.	223	And (do) not	make	Allah's (name)	an excuse
لَا يَمْنَعُكُمْ أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ					
in your oaths	that	you do good,	and act piously	and make peace	between
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ لَا					
[the] people.	And Allah	(is) All-Hearing,	All-Knowing.	224	Not
يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ					
(will) Allah take you to task	for (what is) unintentional	in	your oaths,	[and] but	
يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ					
(He) takes you to task	for what	(have) earned	your hearts.	And Allah	
غَفُورٌ حَلِيمٌ لِلَّذِينَ يُولُونَ مِنْ					
(is) Oft-Forgiving,	Most Forbearing.	225	For those who	swear (off)	from
لِسَائِبِهِمْ تَرْبُصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ					
their wives	(is a) waiting of	four	months,	then if	they return -
غَفُورٌ رَحِيمٌ وَإِنْ عَزَمُوا الطَّلَاقَ					
(is) Oft- Forgiving,	Most Merciful.	226	And if	they resolve	(on) [the] divorce -
فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ وَالْمُطَلَقَاتُ					
Allah	then indeed,	All-Knowing.	227	And the women who are divorced	
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ					
shall wait	concerning themselves	(for) three	monthly courses.	And (it is) not	lawful
لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ					
that	they conceal	what	Allah (has) created	in	their wombs,
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلِهِنَّ أَحَقُّ					
believe	in Allah	and the Day	[the] Last.	And their husbands	(have) better right
بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا					
to take them back	in	that (period)	if	they wish	(for) reconciliation.
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ					
And for them (wives)	(is) the like	(of) that which	(is) on them		

according to what is reasonable, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

229. Divorce is twice.

Then retain (them) in a reasonable manner or release with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he finally divorces her then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce the women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

بِالْمَعْرُوفِ		وَلِلرِّجَالِ		عَلَيْهِنَّ		دَرَجَةٌ	
(is) a degree.		over them (wives)		and for the men		(according to what is) reasonable,	
وَاللَّهُ		عَزِيزٌ		حَكِيمٌ		الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ	
Then to retain		(is) twice.		The divorce		228 All-Wise. (is) All-Mighty, And Allah	
بِمَعْرُوفٍ		أَوْ تَسْرِيحٌ		بِإِحْسَنٍ		وَلَا يَحِلُّ	
lawful		And (it is) not		with kindness.		to release (her) or in a reasonable manner	
لَكُمْ أَنْ تَأْخُذُوا		مِمَّا		ءَاتَيْتُمُوهُنَّ		شَيْئًا	
anything,		you have given them (wives)		whatever		you take (back) that for you	
إِلَّا أَنْ يَخَافَا		أَلَّا يُقِيمَا		حُدُودَ اللَّهِ		فَإِنْ	
But if		the limits of Allah.		they both (can) keep		that not both fear if except	
خِفْتُمْ أَلَّا يَفْعِلَا		فَمَا لَكُمْ		يُقِيمَا		حُدُودَ اللَّهِ فَلَا جُنَاحَ	
sin		then (there is) no		the limits of Allah		they both (can) keep that not you fear	
عَلَيْهِمَا		فِيمَا افْتَدَتْ		بِهِ		تِلْكَ حُدُودُ اللَّهِ	
(are) the limits of Allah,		These		concerning it.		she ransoms in what on both of them	
فَلَا تَعْتَدُوهَا		وَمَنْ يَتَعَدَّ		حُدُودَ اللَّهِ		فَأُولَئِكَ	
then those -		the limits of Allah		transgresses		And whoever transgress them. so (do) not	
هُمْ الظَّالِمُونَ		فَإِنْ طَلَّقَهَا		فَلَا			
then (she is) not		(he) divorces her (finally),		Then if		229 the wrongdoers. they	
تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ		زَوْجًا غَيْرَهُ		فَإِنْ			
Then if		other than him.		a spouse		she marries until after that for him lawful	
طَلَّقَهَا		فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا		إِنْ			
if		they return to each other		if		on them sin then no he divorces her	
طَنَّا أَنْ يُقِيمَا		حُدُودَ اللَّهِ		وَتِلْكَ			
And these		the limits of Allah.		they (will be able to) keep		that they believe	
حُدُودُ اللَّهِ يُبَيِّنُهَا		لِقَوْمٍ يَعْلَمُونَ					
230		who know.		to a people		He makes them clear (are) the limits of Allah.	
وَإِذَا طَلَقْتُمُ النِّسَاءَ		فَبَلَّغْنَ أَجَلَهُنَّ					
their (waiting) term,		and they reach		the women		you divorce And when	
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ		أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ		وَلَا			
And (do) not		in a fair manner.		release them or		in a fair manner then retain them	

And do not retain them to hurt them so that you transgress. And whoever does that, then indeed, he wronged himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is the Knower of everything.

232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for those who wish to complete the suckling. And upon the father is their (mother's and child's) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father's) heirs is (a duty) like that. Then if they both desire weaning through

تُمْسِكُوهُنَّ ضِرَارًا لِّعَعْدُوْنَ	وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ
retain them to hurt	then indeed, that, does
ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا	
he wronged himself. And (do) not	(in) jest, of Allah the Verses take
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنْ	
and remember the Favors of Allah upon you	of to you (is) revealed and what
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ	وَاتَّقُوا اللَّهَ وَاعْلَمُوا
He instructs you with it. He	and know And fear Allah
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	وَإِذَا طَلَقْتُمْ
All-Knower. thing of every Allah is that	you divorce And when
فَبَلَّغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ	
and they reached [the] women	hinder them then (do) not their (waiting) term,
أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ	
they marry from [that]	between themselves they agree when their husbands
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ	
That in a fair manner. is admonished	believes among you [is] whoever with it
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمَزَكٌّ لَكُمْ وَأَطْهَرُ	
in Allah (the) Last; and the Day in Allah	and more purer. for you (is) more virtuous that
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	وَالْوَالِدَاتُ يُرْضِعْنَ
And Allah knows and you (do) not know.	shall suckle And the mothers
أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ	
their children complete, (for) two years	complete to wishes for whoever
الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ	
And upon the suckling.	and their clothing (is) their provision the father
بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ	
is burdened Not in a fair manner.	made to suffer Not its capacity except any soul
وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهَا وَعَلَى	
(the) mother because of her child (the) father and not	And on because of his child. (the) father
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ	
(is a duty) like the heirs	through weaning they both desire Then if that.

mutual consent and consultation, then there is no blame on both of them. And if you desire a wet-nurse for your child then there is no sin on you, when you pay what is due from you in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

234. And those of you who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do for themselves in a fair manner. And Allah is All-Aware of what you do.

235. And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Most Forgiving, Most Forbearing.

236. There is no blame upon you if you divorce women

تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا	on both of them.	blame	then no	and consultation,	of both of them	mutual consent
وَإِنْ أَرَدْتُمْ أَنْ تَسْتَزِيعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا بَالِغُهُمْ وَأَقْبُوا اللَّهَ	blame	then (there is) no	your child	to ask another women to suckle	you want	And if
وَأَعْلَمُوا أَنَّ اللَّهَ يَمَّا تَعْمَلُونَ بَصِيرٌ وَالَّذِينَ	And those who	233	(is) All-Seer.	you do	of what	Allah that and know
يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ	(the widows) should wait for themselves	wives,	and leave behind	among you	pass away	
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ	their (specified) term,	they reach	Then when	and ten (days).	months	(for) four
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ	concerning themselves	they do	for what	upon you	blame	then (there is) no
بِالْمَعْرُوفِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ وَلَا	And (there is) no	234	(is) All-Aware.	you do	of what	And Allah in a fair manner.
جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةٍ إِلَى النِّسَاءِ	[to] the women	marriage proposal	[with it] of	you hint	in what	upon you blame
أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْتُمْ سَتَذْكُرُونَهُنَّ	will mention them,	that you	Allah knows	yourselves.	in	you concealed it or
وَلَكِنْ لَا تَوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا	a saying	you say	that	except	secretly	promise them (widows) (do) not [and] but
مَعْرُوفًا وَلَا تَقْرَبُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ	reaches	until	[the] marriage knot	resolve (on)	And (do) not	honorable.
الْكِتَابُ أَجَلُهُ وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي	(is) within	what	knows	Allah	that	And know its end. the prescribed term
أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ	(is) Most Forgiving,	Allah	that	And know	so beware of Him.	yourselves
حَلِيمٌ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ	you divorce	if	upon you	blame	(There is) no	235 Most Forbearing.

whom you have not touched nor specified for them an obligation (*Mahr*). And make provision for them - the wealthy according to his means and the poor according to his means - in a fair manner, a duty upon the good-doers.

237. And if you divorce them before you have touched them while already you have specified for them an obligation (dower), then give half of what you have specified, unless they (the women) forgo it or the one in whose hand is the marriage knot forgoes it. And if you forgo, it is nearer to righteousness. And do not forget the graciousness among you. Indeed, Allah is All-Seer of what you do.

238. Guard strictly the prayers, and (especially) the middle prayer, and stand up before Allah devoutly obedient.

239. And if you fear, then pray on foot or while riding. But when you are secure, then remember Allah, as He has taught you that which you did not know.

240. And those who die among you and leave their wives behind, should make a will for their wives - provision for a year without

النِّسَاءَ	مَا	لَمْ تَمْسُوهُنَّ	أَوْ	تَفَرِّضُوا	لَهُنَّ
[the] women	whom	you have not touched	nor	you specified	for them
فَرِيضَةً	وَمَتَّعُوهُنَّ	عَلَى	الْأَوْسَعِ		
an obligation (dower).	And make provision for them -	upon	the wealthy		
قَدَرُهُ	وَعَلَى	الْمُقْتِرِ	قَدَرُهُ	مَتَّعًا	
according to his means	and upon	the poor	a provision	according to his means	
بِالْمَعْرُوفِ حَقًّا	عَلَى	الْمُحْسِنِينَ	وَإِنْ	طَلَّقْتُمُوهُنَّ	
in a fair manner	upon	the good-doers.	236	And if	you divorce them
مِنْ قَبْلِ أَنْ	تَمْسُوهُنَّ	وَقَدْ	فَرَضْتُمْ	لَهُنَّ	
before	[that]	you (have) touched them	while already	you have specified	for them
فَرِيضَةً	فَنِصْفُ	مَا	فَرَضْتُمْ	إِلَّا أَنْ	
an obligation (dower),	then (give) half	(of) what	you have specified,	[that]	unless
يَعْفُونَ	أَوْ	يَعْفُوا	الَّذِي	بِيَدِهِ	عُقْدَةُ
they (women) forgo (it)	or	they forgoes	the one	in whose hands	(is the) knot
النِّكَاحِ	وَأَنْ	تَعْفُوا	أَقْرَبُ	لِلتَّقْوَى	وَلَا
of [the] marriage.	And [that]	you forgo,	(is) nearer	to [the] righteousness.	And (do) not
تَنْسُوا	الْفَضْلَ	بَيْنَكُمْ	إِنَّ	اللَّهَ	بِمَا تَعْمَلُونَ
forget	the graciousness	among you.	Indeed,	Allah	of what you do
بَصِيرٌ	حَافِظُوا	عَلَى	الصَّلَاةِ	وَالصَّلَاةِ	الْأَوْسَطِ
(is) All-Seer.	237	Guard strictly	[on]	the prayers,	and the prayer - [the] middle,
وَقُومُوا	لِلَّهِ	قَانِتِينَ	فَإِنْ	خِفْتُمْ	
and stand up	for Allah	devoutly obedient.	238	And if	you fear
فَرَجًا	أَوْ رُكْبَانًا	فَإِذَا	أَمِنْتُمْ	فَاذْكُرُوا	اللَّهَ
or	then (pray) on foot	riding.	Then when	you are secure	Allah
كَمَا	عَلَّمَكُمْ	مَا	لَمْ تَكُونُوا	تَعْلَمُونَ	
as	He (has) taught you	what	you were not	knowing.	239
وَالَّذِينَ	يُتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	
And those who	they die	among you	and leave behind	their wives	
وَصِيَّةً	لِّأَزْوَاجِهِمْ	مَتَّعًا	إِلَى	الْحَوْلِ	عَبْرَ
(should make) a will	for their wives	maintenance	for	the year	without

driving (them) out. But if they leave (on their own) then there is no blame upon you concerning what they do with themselves honorably. And Allah is All-Mighty, All-Wise.

241. And for divorced women is a reasonable provision - a duty upon the righteous.

242. Thus Allah makes clear **His** Verses for you, so that you may use your reason.

243. Are you not aware of those who left their homes in thousands fearing death? Then Allah said to them, 'Die'; then **He** restored them to life. Indeed, Allah is full of bounty to mankind, but most of them are ungrateful.

244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

245. Who is the one that will lend to Allah a goodly loan (of noble deeds), so that **He** multiplies it for him manifolds? And Allah withholds and grants abundance, and to **Him** you will be returned.

246. Are you not aware of the chiefs of the Children of Israel after Musa when they said to their Prophet, 'Appoint for us a king so that we may fight in the way of Allah?' He (the Prophet) said, 'Would

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا									
what	in	upon you	blame	then no	they leave	But if	driving (them) out.		
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ									
(is) All-Mighty,	And Allah	honorably.	[of]	themselves	concerning	they do			
حَكِيمٌ ۝ وَلِلْمُطَلَّقَاتِ مَتَعٌ بِالْمَعْرُوفِ									
in a fair manner -	(is) a maintenance	And for the divorced women,	240	All-Wise.					
حَقًّا عَلَى الْمُتَّقِينَ ۝ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ									
for you	Allah makes clear	Thus	241	the righteous.	upon	a duty			
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝ أَلَمْ تَرَ إِلَى									
[to]	Did you not see	242	(may) use your intellect.	so that you	His Verses				
الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ									
(in) fear	(were in) thousands	and they	their homes	from	went out	those who			
الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ									
He restored them to life.	then	'Die';	Allah,	to them	Then said	(of) [the] death?			
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ									
[and] but	[the] mankind	for	(is) surely Possessor of bounty	Allah	Indeed,				
أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ۝ وَقَاتِلُوا فِي									
in	And fight	243	(are) not grateful.	(of) the people	most				
سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝									
244	All-Knowing.	(is) All-Hearing,	Allah	that	and know	of Allah,	the way		
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ									
so (that) He multiplies it	good,	a loan	to Allah -	will lend	(is) the one (who)	Who			
لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقِضُ وَيَبْصِطُ									
and grants abundance,	withholds	And Allah	manifolds	for him -					
وَالِيهِ تُرْجَعُونَ ۝ أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ									
of	the chiefs	[towards]	Did you not see	245	you will be returned.	and to Him			
بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ									
of theirs,	to a Prophet	they said	when	Musa,	after	of Israel	the Children		
أَبْعَثْ لَنَا مَلِكًا نَقْتُلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ									
'Would	He said,	of Allah?	the way	in	we may fight	a king,	for us	'Appoint	

you perhaps
refrain from
fighting if it was
prescribed upon
you?` They said,
`Why should we
not fight in the
way of Allah,
verily we have
been driven out
from our homes
and our children?`
So when fighting
was prescribed
upon them they
turned away except
a few among them.
And Allah is
Aware of the
wrongdoers.

247. And their
Prophet said to
them, `Indeed
Allah has
appointed for you
Talut as king.`
They said, `How
can he have
kingship over us
while we are more
entitled to
kingship than him,
and he has not
been given
abundant wealth?`
He (the Prophet)
said, `Allah has
chosen him over
you and has
increased him
abundantly in
knowledge and
physique. And
Allah gives His
kingdom to whom
He wills. And
Allah is All-
Encompassing,
All-Knowing.`

248. And their
Prophet said to
them,

عَسَيْتُمْ	إِنْ كُتِبَ عَلَيْكُمُ	الْقِتَالُ	أَلَّا تَقَاتِلُوا	
you fight?	that not	[the] fighting,	upon you	prescribed if you perhaps -
قَالُوا	وَمَا لَنَا	أَلَّا نُقَاتِلَ فِي سَبِيلِ	اللَّهِ وَقَدْ	
while surely	of Allah	the way in	we fight that not for us	`And what They said,
أُخْرِجْنَا	مِنْ دِيَارِنَا	وَأَبْنَائِنَا	فَلَمَّا	
Yet, when	and our children?	our homes	from	we have been driven out
كُتِبَ	عَلَيْهِمْ	الْقِتَالُ	تَوَلَّوْا	إِلَّا
except	they turned away,	[the] fighting	upon them	was prescribed
قَلِيلًا	مِّنْهُمْ	وَاللَّهُ	عَلِيمٌ	بِالظَّالِمِينَ
of the wrongdoers.	(is) All-Knowing	And Allah	among them.	a few
وَقَالَ	لَهُمْ	نَبِيُّهُمْ	إِنَّ	
`Indeed,	their Prophet,	to them	And said	246
اللَّهُ	قَدْ	بَعَثَ	لَكُمْ	طَالُوتَ
Talut	for you	raised	(has) surely	Allah
مَلِكًا	قَالُوا	أَنَّى يَكُونُ	لَهُ	الْمُلْكُ
the kingship	for him	How can be	They said,	(as) a king.`
عَلَيْنَا	وَنَحْنُ	أَحَقُّ	بِالْمُلْكِ	مِنْهُ
than him,	to kingship	(are) more entitled	while we	over us,
وَلَمْ يُوْتِ	سَعَةً	مِّنَ	الْمَالِ	
[the] wealth?	of	abundance	and he has not been given	
قَالَ	إِنَّ	اللَّهَ	أَصْطَفَاهُ	عَلَيْكُمْ
over you	has chosen him	Allah	`Indeed,	He said,
وَزَادَهُ	بَسْطَةً	فِي	الْعِلْمِ	
[the] knowledge	in	abundantly	and increased him	
وَالْجِسْمِ	وَاللَّهُ	يُوْتِي	مُلْكَهُ	
His kingdom	gives	And Allah	and [the] physique.	
مَنْ	يَشَاءُ	وَاللَّهُ	وَسِعَ	
(is) All-Encompassing,	And Allah	He wills.	(to) whom	
عَلِيمٌ	وَقَالَ	لَهُمْ	نَبِيُّهُمْ	
their Prophet,	to them	And said	247	All-Knowing.`

Indeed, a sign of his kingship is that the ark will come to you in which is tranquility from your Lord and a remnant left by the family of Musa and the family of Harun carried by the Angels. Indeed, in that is a sign for you if you are believers.

إِنَّ	ءَايَةً	مُلْكِهِ	أَنْ
(is) that	(of) his kingship	a sign	Indeed,
يَأْتِيَكُمْ	الَّتَابُوتُ	فِيهِ	سَكِينَةٌ
will come to you	the ark,	in it	(is) a tranquility
مِّنْ	رَّبِّكُمْ	وَبَقِيَّةٌ	مِّمَّا
from	your Lord,	and a remnant	of what
عَالُ	مُوسَى	وَعَالُ	هَارُونَ
(by) the family	of Musa	and family	of Harun
الْمَلَائِكَةُ	إِنَّ	فِي	ذَٰلِكَ
the Angels.	Indeed,	in	that
لَكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
for you	if	you are	believers.
فَلَمَّا	فَصَلَ	طَالُوتُ	بِالْجُنُودِ
Then when	set out	Talut	with the forces
قَالَ	إِنَّ	اللَّهُ	مُبْتَلِيكُمْ
he said,	Indeed,	Allah	will test you
بِنَهَرٍ	فَمَنْ	شَرِبَ	مِنْهُ
with a river.	So whoever	drinks	from it
مِنِّي	وَمَنْ	لَمْ	يَطْعَمْهُ
from me,	and whoever	(does) not	taste it
مِنِّي	إِلَّا	مَنْ	أَغْرَفَ
(is) from me	except	whoever	takes
بِيَدِهِ	فَشَرِبُوا	مِنْهُ	إِلَّا
(of) his hand.	Then they drank	from it	except
قَلِيلًا	مِّنْهُمْ	فَلَمَّا	جَاوَزَهُ
a few	of them.	Then when	he crossed it
وَالَّذِينَ	ءَامَنُوا	مَعَهُ	قَالُوا
and those who	believed	with him,	they said,
لَا	طَاقَةَ	لَنَا	الْيَوْمَ
No	strength	for us	today
		against Jalut	

249. Then when Talut set out with the forces he said, 'Indeed, Allah will test you with a river. So whoever drinks from it is not of me. And whoever does not taste it is indeed of me, except the one who takes in the hollow of his hand.' Then they drank from it except a few of them. Then when Talut crossed it (the river) with those who believed with him, they said, 'We have no strength today against Jalut

and his troops.`
But those who were certain that they would meet Allah said, `How often by Allah`s permission has a small company overcome a large company. And Allah is with those who are patient.`

250. And when they went forth to (face) Jalut and his troops, they said, `Our Lord! Pour patience on us and make firm our feet and help us against the disbelieving people.`

251. So they defeated them by the permission of Allah and Dawood killed Jalut, and Allah gave him the kingdom and the wisdom and taught him that which He willed. And if Allah had not repelled some of the people by some others, the earth would have been corrupted, but Allah is Full of bounty to the worlds.

252. These are the Verses of Allah We recite to you in truth. And indeed, you are surely of the Messengers.

سورة البقرة - ٢					54					سَيَقُولُ - ٢				
وَجُودِهِ					قَالَ الَّذِينَ يَظُنُّونَ									
and his troops.`					were certain those who Said									
أَنَّهُمْ					مُلِقُوا اللَّهَ كَم مِّن									
that they					of How many Allah, (would) meet									
فِي قَلِيلَةٍ					غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ									
a small company					with the permission a large company overcame									
وَاللَّهُ					مَعَ الصَّابِرِينَ									
of Allah.					the patient ones. (is) with And Allah									
وَلَمَّا					بَرَزُوا لِجَالُوتَ وَجُودِهِ									
And when					they went forth to (face) Jalut and his troops									
قَالُوا					رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا									
they said,					patience on us Pour Our Lord!									
وَتَثِيتْ					أَقْدَامَنَا وَأَنْصُرْنَا عَلَى									
and make firm					against and help us our feet,									
الْقَوْمِ الْكَافِرِينَ					فَهَزَمُوهُمْ بِإِذْنِ									
the disbelieving people.`					by the permission So they defeated them									
وَقَتَلَ					دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ									
and killed					of Allah, Dawood Jalut, and Allah gave him									
الْمُلْكَ					وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا									
the kingdom					and the wisdom and taught him that which									
يَشَاءُ وَلَوْ لَا					دَفَعَ اللَّهُ النَّاسَ بَعْضُهُمْ									
He willed.					And if not (for) Allah's repelling [the] people - some of them									
بِبَعْضٍ					لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ									
with others,					certainly the earth (would have been) corrupted, [and] but Allah									
ذُو فَضْلٍ					عَلَى الْعَالَمِينَ تِلْكَ									
(is) Possessor of bounty					to the worlds. These									
ءَايَاتُ اللَّهِ					نَتْلُوهَا عَلَيْكَ بِالْحَقِّ									
(are) the Verses					of Allah, We recite them to you in [the] truth.									
وَإِنَّكَ					لَمِنَ الْمُرْسَلِينَ									
And indeed, you					(are) surely of the Messengers.									

Surah 2: The cow (v. 250-252)

Part - 2

253. Some of these Messengers We caused them to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would have not fought each other, but Allah does what He intends.

254. O you who believe! Spend out of what We have provided you, before a Day comes when there will be no bargaining, no friendship, and no intercession. And the deniers - they are the wrongdoers.

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the Heavens and the earth. Who is that who can intercede with Him except by His permission. He knows what lies before them and what

﴿تِلْكَ الرُّسُلُ﴾ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ				
others.	over	some of them	We (have) preferred	These (are) the Messengers
مِّنْهُمْ مَّن مِّنْهُمْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ				
some of them	and He raised	Allah spoke,	(were those to) who(m)	Among them
دَرَجَاتٍ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
the clear proofs	(of) Maryam,	son	Isa,	And We gave (in) degrees.
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him
مَا أَقْتَتَلُوا مِمَّنْ بَعْدَهِمْ مِّنْ بَعْدِ مَا				
[what]	after	(came) after them,	those who	(would have) not fought each other
جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّن				
(are) some who	[so] of them	they differed,	[And] but	clear proofs. came to them
ءَامَنَ وَمِنْهُمْ مَّن كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	denied.	(are) some who	and of them believed
مَا أَقْتَتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ				
He intends.	what	does	Allah	[and] but they (would have) not fought each other,
﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ﴾				
We (have) provided you,	of what	Spend	believe[d]!	who O you 253
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ				
friendship	and no	in it	bargaining	no a Day comes [that] before
وَلَا شَفَعَةً ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ				
Allah -	254	(are) the wrongdoers.	they	And the deniers - intercession. and no
لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ لَا				
Not	the Sustainer of all that exists.	the Ever-Living.	Him,	except God (there is) no
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي				
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not slumber overtakes Him
السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ				
intercedes	(is) that who	Who	the earth.	(is) in and what(ever) the heavens
عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا				
and what	(is) before them	what	He knows	by His permission. except with Him

lies behind them. And they do not encompass anything of **His** knowledge except what **He** wills. **His** Throne extends over the heavens and the earth and the guarding of both of them does not tire **Him**. And **He** is the Most High, the Most Great.

256. There is no compulsion in religion. Surely, the right path has become distinct from the wrong. Then whoever disbelieves in false deities and believes in Allah, he has grasped a firm handhold, which will never break. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protecting Guardian of those who believe. **He** brings them out of darkness into light. And those who disbelieve, their guardians are the evil ones, they bring them out of light into darkness. Those are the companions of the Fire and they will abide in it forever.

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, 'My Lord is the **One Who** - grants life and causes death.' He said, 'I too give life and cause death.' Ibrahim said, 'Indeed, Allah brings up the sun

حَلَفَهُمْ	وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا	except	His Knowledge	of	anything	they encompass	And not	(is) behind them.
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ	And not	and the earth.	(to) the heavens	His Throne	Extends	He willed.	[of] what	
لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ	the Most Great.	(is) the Most High,	And He	the guarding of (both of) them.	tires Him			
الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ	became distinct	Surely	the religion.	in	compulsion	(There is) no	255	
وَالَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	in false deities	disbelieves	Then whoever	the wrong.	from	the right (path)		
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	[the] firm,	the handhold -	he grasped	then surely	in Allah,	and believes		
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	Allah	256	All-Knowing.	(is) All-Hearing,	And Allah	[for it].	(which will) not break	
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	from	He brings them out	believe[d].	of those who	(is) the Protecting Guardian			
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	their guardians	disbelieve(d)	And those who	[the] light.	towards	[the] darkness		
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	[the] darkness.	towards	the light	from	they bring them out	(are) the evil ones,		
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	will abide forever.	in it	they	(of) the Fire,	(are) the companions	Those		
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	concerning	(with) Ibrahim	argued	the one who	[towards]	you see	Did not	257
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	'My Lord	Ibrahim said,	When	the kingdom?	Allah gave him	because	his Lord,	
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	give life	'I	He said,	and causes death.'	grants life	(is) the One Who		
أَلَمْ تَرَ إِلَى الَّذِينَ جَاءَ إِبراهيمَ أَنبَاءُ بَنَاتِهِ لَقَدْ جَاءَكَ إِبْرَاهِيمُ بِبُحْرَانٍ مِّنَ الْأَمْرِ هُوَ نَحْنُ الْكَاذِبُونَ	the sun	brings up	Allah	[Then] indeed	Ibrahim,	Said	and cause death.'	

from the east, so you bring it up from the west.` So the disbeliever became dumbfounded, and Allah does not guide the wrongdoers.

259. Or like the one, who passed by a township, which had been overturned on its roofs. He said, `How will Allah bring this (town) to life after its death?` Then Allah caused him to die for one hundred years and then revived him. He asked, `How long have you remained?` He said, `I remained for a day or a part of a day.` He said, `Nay, you have remained for one hundred years. Look at your food and your drink, they have not rotted. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh.` Then when it became clear to him, he said, `I know that Allah has power over everything.`

260. And when Ibrahim said, `My Lord, show me how You give life to the dead.` He said, `Have you not believed?` He replied, `Yes, but (let me see it) so that my heart may be satisfied.` He said, `Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ	So became dumbfounded	the West`	from	it	so you bring	the East,	from
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ	the one who	disbelieved,	and Allah	(does) not	guide	the people	
الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ	a township,	by	passed	like the one who	Or	258	(who are) [the] wrongdoers.
وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَىٰ	(will) bring to life	`How	He said,	its roofs.	on	(had) overturned	and it
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ	(for) a hundred	Then Allah caused him to die	its death?`	after	Allah	this (town)	
عَامٍ ثُمَّ بَعَثْنَاهُ قَالَ كَمْ لَبِثْتَ قَالَ قَالَ	He said,	(have) you remained?`	`How long	He said,	He raised him.	then	year(s).
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ	you (have) remained	`Nay,	He said,	(of) a day.`	a part	or	(for) a day
مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ	(they did) not	and your drink,	your food	at	Then look	year(s).	one hundred
يَتَسَنَّهٗ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً	a sign	and We will make you	your donkey,	at	and look	change with time,	
لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا	We raise them,	how	the bones	at	And look	for the people.	
ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ	he said,	to him	became clear	Then when	(with) flesh.`	We cover them	then
أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ	And when	259	All-Powerful.`	thing	every	(is) on	Allah that
قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ	(to) the dead.`	You give life	how	show me	`My Lord	Ibrahim,	said
قَالَ أَوْلَمْ تُؤْمِنُنَّ قَال بَلَىٰ وَلَكِنْ لِّيَطْمَئِنَّ قَلْبِي	my heart.`	to satisfy	[and] but	`Yes	He said,	you believed?`	`Have not
قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ	then	towards you,	and incline them	the birds	of	four	`Then take
	He said						

put on each hill a portion of them, then call them, they will come (flying) to you in haste. And know that Allah is All-Mighty, All-Wise.

261. The example of those who spend their wealth in the way of Allah is like a grain (which) grows seven ears, in each ear are a hundred grains. And Allah gives manifold to whom He wills. And Allah is All-Encompassing, All-Knowing.

262. Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders of generosity or hurt - they will have their reward from their Lord and on them will be no fear and nor will they grieve.

263. A kind word and (seeking) forgiveness are better than a charity followed by hurting (the feelings of the needy). And Allah is All-Sufficient, All-Forbearing.

264. O you who believe! Do not make your charities worthless by stressing your own benevolence and hurting (the feelings of the needy), like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. Then his example is like that of a smooth rock on which is dust, then heavy rain fell on it and left it

أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُمْ جُزْءًا ثُمَّ ادْعُهُنَّ							
call them,	then	a portion of them;	hill	each	on	put	
يَأْتِيَنَّكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ							
All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you	
مَّثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ							
the way	in	their wealth	spend	(of) those who	Example	260	
اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ							
each	in	ears,	seven	(which) grows	a grain	(is) like	(of) Allah,
سُبُلَةٍ مِّائَةِ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ							
And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred	ear
وَاسِعٌ عَلِيمٌ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي							
in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,	
سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا							
they spend	what	they follow	not	then	(of) Allah	(the) way	
مِّنَّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ							
their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminder of generosity	
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ							
262	will grieve.	they	and not	on them	fear	and (there will be) no	
قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ							
a charity	than	(are) better	and (seeking) forgiveness	kind	A word		
يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ يَتَابَعَهَا							
O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]	
الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ							
with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who		
وَالَّذِي كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ							
(of) the people,	to be seen	his wealth	spends	like the one who	or [the] hurt,		
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ							
(is) like that	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not	
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابُهُ وَابِلٌ فَتَرَكَهُ							
then left it	heavy rain,	then fell on it	(is) dust,	upon it	(of) the smooth rock		

bare. They have no control on anything of what they have earned. And Allah does not guide the disbelieving people.

265. And the example of those who spend their wealth for seeking the pleasure of Allah and with certainty of their inner souls, is like a garden on a height, falls on it heavy rain, so it yields double harvest. And (even) if it does not receive a heavy rain, then a drizzle (is sufficient). And Allah is All-Seer of what you do.

266. Would any of you like to have a garden of date-palms and grapevines, underneath which rivers flow, and therein he has all kinds of fruits, while he is stricken with old age and has weak children, then it is struck with whirlwind containing fire and hence it is burnt? Thus Allah makes (His) Signs clear to you so that you may ponder.

267. O you who believe! Spend from the good things, which you have earned and whatever We bought forth for you from the earth. And do not aim at that which is bad to spend from it, while you would not take it except with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا	they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ وَمِثْلُ	And the example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ	(of) Allah,	(the) pleasure	seeking	their wealth	spend	of those who	
وَتَثْبِيئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّتٍ بِرَبْوَةٍ أَصَابَهَا	fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَابِلٌ فَتَأْتَتْ أَكْثُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا	fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّدُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ	date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن	of	in it	for him	the rivers,	underneath it	[from]	flowing
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ	children	and [for him] (his)	[the] old age	and falls on him	of [the] fruits,	all (kinds)	
ضِعْفَاءُ فَاصْبَاهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ	Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ	266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّنْ طَبِئَتْ	you have earned	that	the good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا	aim at	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ	[that]	except	take it	while you (would) not	you spend,	of it	the bad
تُعْضِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَفِيٌّ حَمِيدٌ	Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

268. Shaitaan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing.

269. He grants wisdom to whom He wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except the people of understanding.

270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

271. If you disclose your charity, it is well. But if you keep it secret and give it to the poor, then it is better for you. And He will remove (some) of your misdeeds. And Allah is All-Aware of what you do.

272. Not on you is their guidance, but Allah guides whom He wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend - it will be repaid to you in full and you will not be wronged.

273. (Charity is) for the poor who are wrapped up in the way of Allah,

٢٦٨	الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ	to immorality, and orders you [the] poverty promises you The Shaitaan	267
وَاللَّهُ	وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا	And Allah and bounty. from Him forgiveness promises you while Allah	
وَسِعٌ	وَسِعٌ عَلَيْهِمُ يُؤْتِي الْحِكْمَةَ مَن	All-Knowing. (is) All-Encompassing, (to) whom [the] wisdom He grants	268
يَشَاءُ	يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ	he is granted then certainly [the] wisdom, (is) granted and whoever He wills,	
خَيْرًا كَثِيرًا	خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ	And none abundant. good the people of understanding. except remembers	269
وَمَا أَنْفَقْتُمْ	وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ	vow(s), of you vow or (your) expenditures (out) of you spend And whatever	
فَإِنَّ اللَّهَ يَعْلَمُهُ	فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ	helpers. any for the wrongdoers and not knows it, Allah then indeed,	270
إِنْ تُبْدُوا	إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا	and give it you keep it secret But if it (is). then well the charities you disclose If	
الْفُقَرَاءَ	الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن	[of] from you And He will remove for you. (is) better then it (to) the poor,	
سَيِّئَاتِكُمْ	سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	(is) All-Aware. you do with what And Allah your evil deeds.	271
لَيْسَ عَلَيْكَ	لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن	whom guides Allah [and] but (is) their guidance on you Not	
يَشَاءُ	يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا	and not then it is for yourself, good of you spend And whatever He wills.	
تُنْفِقُونَ	تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ	of you spend And whatever (the) face of Allah. seeking except you spend	
خَيْرٍ يُؤْتَى	خَيْرٍ يُؤْتَى إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ	be wronged. (will) not and you to you will be repaid in full good,	272
لِلْفُقَرَاءِ	لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا	not of Allah, the way in are wrapped up those who For the poor,	

they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with importunity. And whatever you spend of good, indeed Allah knows it.

274. Those who spend their wealth by night and by day, secretly and openly, they will have their reward with their Lord. And no fear will be on them and nor they will grieve.

275. Those who consume usury (interest) cannot stand (on the Day of Resurrection) except like the standing of a person whom Shaitaan has confounded by his touch. That is because they say, 'Trade is only like usury.' While Allah has permitted trade but has forbidden usury. Then whoever after receiving the admonition from His Lord refrains from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

276. Allah destroys usury and gives increase for charities. And Allah does not love any ungrateful sinner.

يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ				
Think (about) them,	the earth.	in	(to) move about	they (are) able
الْجَاهِلُ أَغْنَىٰ عَنْهُ مِنَ التَّعَفُّفِ				
[the] (their) restraint,	(because) of	(that they are) self-sufficient	the ignorant one,	
تَعْرِفُهُمْ بِسِيمَتِهِمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا				
with importunity.	the people	They (do) not ask	by their mark.	you recognize them
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ				
(is) All-Knower.	of it	Allah	then indeed,	good, of you spend And whatever
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا				
secretly	and day	by night	their wealth	spend Those who 273
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ				
fear	and no	their Lord,	with	(is) their reward then for them and openly,
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ				
consume	Those who	274	will grieve.	they and not on them
الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ				
confounds him	the one who,	stands	like	except they can stand not [the] usury
الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ				
the trade	Only	say,	(is) because they	That his touch. with the Shaitaan
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ				
but (has) forbidden	[the] trade	While Allah has permitted	[the] usury.	(is) like
الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ				
His Lord	from	(the) admonition	comes to him	Then whoever - [the] usury.
فَأَنْتَهُى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ				
Allah,	(is) with	[and] his case	(has) passed, what	then for him and he refrained,
وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا				
in it	they	(of) the Fire,	(are) the companions	then those repeated and whoever
خَالِدُونَ				
and (gives) increase	the usury	Allah destroys	275	will abide forever.
الَّذِينَ لَا يُحِبُّوا كُلَّ كَفَّارٍ أَثِيمٍ				
276	sinner.	ungrateful	every	love (does) not And Allah (for) the charities.

277. Indeed, those who believe and do good deeds and establish the prayer and give the zakah, they will have their reward from their Lord, and on them will be no fear nor will they grieve.

278. O you who believe! Fear Allah and give up (what) remains (due to you) of usury, if you are believers.

279. And if you do not, then be informed of a war from Allah and His Messenger. And if you repent, then for you is your capital (amount) - do no wrong and you will not be wronged.

280. If the (debtor) is in difficulty, then grant him time until ease And if you remit it as charity, it is better for you, if you only knew.

281. And fear the Day when you will be brought back to Allah. Then every soul will be repaid in full what it earned, and they will not be wronged.

282. O you who believe! When you contract a debt with one another for a fixed term, then write it. And let a scribe write it down with justice between you. And the scribe should not refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., debtor) dictate. And let him fear

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ	the prayer	and established	good deeds	and did	believe[d]	those who	Indeed,
وَأَتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ	fear	and no	their Lord,	(is) with	their reward	for them -	the zakah
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا	believe[d]!	who	O you	277	will grieve.	they	and not
اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ	you are	if	[the] usury,	of	remained	what	and give up
مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ	Allah	from	of a war	then be informed	you do,	not	And if
وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا	(do) not	(are) you capital-	then for you	you repent	And if	and His Messenger.	
تُظْلَمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ	is	And if	279	you will be wronged.	and not	wrong	
ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا	you remit as charity	And if	ease.	until	then postponement	the (debtor) in difficulty,	
خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا	a Day	And fear	280	know.	you	If	for you.
تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ	soul	every	(will be) repaid in full	Then	Allah.	to	[in it]
مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ يَتَأْتِيهَا الَّذِينَ	who	O you	281	will not be wronged.	and they	it earned	what
ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى	a fixed term	for	any debt	you contract with one another	When	believe[d]!	
فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْمَدْلِ وَلَا	And not	in justice.	a scribe	between you	And let write	then write it.	
يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ	Allah (has) taught him.	as	he writes	that	a scribe	(should) refuse	
فَلْيَكْتُب وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ	and let him fear	(is) the right	on whom	the one	and let dictate	So let him write	

Allah, his Lord; and do not diminish anything out of it. And if the one on whom is the obligation is of limited understanding or weak or unable to dictate, then let his guardian dictate in justice. And call for evidence two witnesses from among your men. And if two men are not (available), then a man and two women from those whom you agree as witnesses - (so) if one of them errs then the other can remind her. And the witnesses should not refuse when they are called upon. And do not be weary of writing it - small or large - for its term. That is more just in the sight of Allah, and more upright for evidence and nearest in preventing doubt among you. However, if it is an immediate transaction which you conduct among yourselves, then there is no sin upon you if you do not write it. And take witness when you make a commercial transaction. And let neither scribe nor witness suffer harm, and if you do, then indeed it is sinful conduct on your part. And fear Allah. And Allah teaches you (herewith). And Allah is All-Knower of everything.

283. And if you are on a journey and you do not find a scribe, then take pledge in hand. And if one of you entrusts

اللَّهُ رَبُّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَوْا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنَّ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُم	the one is Then if anything. from it diminish and (let him) not his Lord, Allah, capable not or weak, or (of) limited understanding, (is) the right on him And call for evidence with justice. his guardian then let dictate he (can) dictate, that then one man two men (there) are not And if your men. among two witnesses [she] errs, (so) that (if) [the] witnesses, of you agree of whom and two women (should) refuse And not (to) the other. one of the two then will remind one of the two, small you write it - that (be) weary And not they are called. when the witnesses and more upright Allah, near (is) more just That its term. for large or be that except you (have) doubt, that not and nearer for evidence that not any sin on you then not among you, you carry out present, a transaction And not you make commercial transaction. when And take witness you write it. then indeed it you do, and if (to) witness, and not (to) scribe harm be done And Allah And Allah teaches you. Allah. and fear for you, (is) sinful conduct a journey on you are And if 282 (is) All-Knower. thing of every one of you entrusts Then if in hand. then pledge a scribe, you find and not
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another, then let the one who is entrusted discharge his trust, and let him fear Allah, his Lord. And do not conceal the evidence. And whoever conceals it - then indeed his heart is sinful. And Allah is All-Knower of what you do.

284. To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you disclose what is in your minds or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah on everything is All-Powerful.

285. The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His Angels and His Books and His Messengers, (saying) 'We do not make distinction between any of His Messengers.' And they said, 'We hear and we obey. Grant us your forgiveness, our Lord, and to you is the return.'

286. Allah does not burden a soul beyond its capacity. For him what he earned (of good deeds) and against him what he earned (of evil deeds). 'Our Lord! Do not take us to task if we forget or if we err. Our Lord! Do not lay upon us a burden like that which You laid on those who

بَعْضًا	فَلْيُؤَدِّ	الَّذِي	أُؤْتِمِنَ	أَمْنَتُهُ	وَلْيَتَّقِ
And let him fear	his trust.	is entrusted	the one who	then let discharge	to another
اللَّهُ	رَبَّهُ	وَلَا	تَكْتُمُوا	الشَّهَادَةَ	وَمَنْ يَكْتُمْهَا
conceals it,	And whoever	the evidence.	conceal	And (do) not	his Lord.
فَاتَّهَ	ءَاثِمٌ	قَلْبُهُ	وَاللَّهُ	بِمَا تَعْمَلُونَ	عَلِيمٌ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful -
فَاتَّهَ	ءَاثِمٌ	قَلْبُهُ	وَاللَّهُ	بِمَا تَعْمَلُونَ	عَلِيمٌ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful -
لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَمَا	فِي
(is) in	and whatever	the heavens	(is) in	whatever	To Allah (belongs)
283					
الْأَرْضِ	وَأِنْ	تُبَدُّوْا	مَا	فِي	أَنْفُسِكُمْ
you conceal it,	or	yourselves	(is) in	what	you disclose
وَأِنْ	تُبَدُّوْا	مَا	فِي	أَنْفُسِكُمْ	تُخْفَوْهُ
And if	the earth.				
يُحَاسِبُكُمْ	بِهِ	اللَّهُ	فَيَغْفِرُ	لِمَنْ	يَشَاءُ
He wills,	[to] whom	Then, He will forgive	Allah.	for it	will call you to account
وَيُعَذِّبُ	مَنْ	يَشَاءُ	وَاللَّهُ	عَلَى	كُلِّ شَيْءٍ
(is) All-Powerful.	thing	every	on	And Allah	He wills.
284					
وَالْمُؤْمِنُونَ	كُلُّ	ءَامِنَ	بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
and the believers.	All	and the believers.	in Allah,	believed	All
وَرُسُلِهِ	لَا	تُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّن رُّسُلِهِ
His Messengers.	of	any	between	we make distinction	'Not
وَقَالُوا	سَمِعْنَا	وَأَطَعْنَا	غُفْرَانَكَ	رَبَّنَا	
our Lord,	(Grant us) your forgiveness	and we obeyed.	'We heard	And they said,	
وَالْيَاكُ	الْمَصِيرُ	لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا
except	any soul	burden Allah	(Does) not	285	(is) the return.
وَسَعَهَا	لَهَا	مَا	كَسَبَتْ	وَعَلَيْهَا	مَا
'Our Lord!	it earned.	what	and against it	it earned,	what
لَا	تُؤَاخِذْنَا	إِنْ	نَسِينَا	أَوْ	أَخْطَاْنَا
And (do) not	Our Lord!	we err.	or	we forget	if
تَحْمِلْ	عَلَيْنَا	إِصْرًا	كَمَا	حَمَلْتَهُ	عَلَى الَّذِينَ
those who	on	(which) You laid [it]	like that	a burden	upon us

were before us. Our Lord! And burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy on us. **You** are our protector, so help us against the disbelieving people.

In the name of Allah, the Most Gracious, the Most Merciful.

1. Alif Laam Meem.

2. Allah - there is no God except **Him**, the Ever-Living, the Sustainer of all that exists.

3. **He** revealed to you the Book in truth which confirms that which was before it and **He** revealed the Taurat and the Injeel (Gospel),

4. Before this, as guidance for mankind. And **He** revealed the Criterion. Verily, those who disbelieved in the Verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Able of retribution.

5. Indeed, nothing is hidden from Allah in the earth and nor in the heaven.

6. **He** is the **One Who** shapes you in the wombs as **He** wills. There is no god except **Him**, the All-Mighty, the All-Wise.

مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ									
(the)	strength	not	what	lay on us	[And] (do) not	Our Lord!	(were)	before us.	
لَنَا بِدُعَاؤِنَا وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا									
[for] us	and forgive	[from] us,	And pardon	[of it] (to bear).		we have			
وَأَرْحَمَنَّا أَنْتَ مَوْلَانَا فَانصُرْنَا									
so help us	our Protector,		You are			and have mercy on us.			
عَلَى الْقَوْمِ الْكَافِرِينَ									
286	[the] disbelievers.		the people -			against			
سورة آل عمران									
Surah Al-e-Imran									
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ									
the Most Merciful.		the Most Gracious,		of Allah,		In the name			
الْحَيُّ الْقَيُّومُ لَا إِلَهَ إِلَّا هُوَ									
the Ever-Living	Him ,	except	God	(there is) no	Allah -	1		Alif Laam Meem	
نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ									
in [the] truth	the Book	to you	(He) revealed	2		the Sustainer of all that exists.			
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ									
and the Injeel,	the Taurat	and He revealed	(was) before it,			that which		confirming	
مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ									
the Criterion.	And (He) revealed	for the mankind.	(as) guidance	Before (this),		3			
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ									
(is) a punishment	for them	in the Verses of Allah,	disbelieve[d]	those who		Verily,			
شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ إِنَّ اللَّهَ									
Allah -	Indeed	4	All-Able of retribution.	(is) All-Mighty,	And Allah	severe.			
لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ									
5	the heaven.	in	and not	the earth	in	anything	from Him	is hidden	not
هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ									
He wills.	how(ever)	the wombs	in	shapes you	(is) the One Who	He			
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ									
He	6	the All-Wise.	the All-Mighty,	Him,	except	god	(There is) no		

7. **He is the One Who** revealed to you the Book, in it are Verses which are absolutely clear - they are the foundation of the Book and others are allegorical. Then as for those in whose hearts is perversity - they follow what is allegorical from the Book, seeking discord and seeking its interpretation. And none except Allah knows its (true) interpretation. And those who are firm in knowledge say, 'We believe in it. All (of it) is from our Lord.' And none receive admonition except men of understanding.

8. 'Our Lord! Do not deviate our hearts after **You** have guided us and grant us mercy from **Yourself**. Indeed, **You Alone** are the Bestower.

9. Our Lord! Indeed, **You** will gather mankind on a Day about which there is no doubt. Indeed, Allah never fails to fulfill **His** Promise.'

10. Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And those will be the fuel for the Fire.

11. Like the behavior of the people of Firaun and those who were before them. They accused **Our** Signs of falsehood, so Allah seized them for their sins. And Allah is severe in punishment.

12. Say to those who disbelieve, 'You will be overcome

الَّذِي	أَنْزَلَ	عَلَيْكَ	الْكِتَابَ	مِنْهُ	آيَاتٌ	مُحْكَمَاتٌ
(is) the One Who	revealed	to you	the Book,	of it	(are) Verses	absolutely clear -
هُنَّ	أَمْ	الْكِتَابِ	وَأُخَرُ	مُتَشَبِهَاتٌ	فَأَمَّا	الَّذِينَ
they are	the foundation	(of) the Book,	and others	(are) allegorical.	Then as for	those
فِي	قُلُوبِهِمْ	زَيْغٌ	فَيَتَّبِعُونَ	مَا	تَشَبَّهُ	مِنْهُ
in	(their) (whose) hearts	(is) perversity -	[so] they follow	what	(is) allegory	of it,
ابْتِغَاءَ	الْفِتْنَةِ	وَابْتِغَاءَ	تَأْوِيلِهِ	وَمَا	يَعْلَمُ	تَأْوِيلَهُ
seeking	[the] discord	and seeking	its interpretation.	And none	knows	its interpretation
إِلَّا	اللَّهُ	وَالرَّاسِخُونَ	فِي	الْعِلْمِ	يَقُولُونَ	ءَامَنَّا
except	Allah.	And those firm	in	(the) knowledge,	they say,	'We believe
كُلٌّ	مِنْ	عِنْدِ	رَبِّنَا	وَمَا	يَذْكُرُ	إِلَّا
All	from	our Lord.'	And none	will get admonished	except	men of understanding.
رَبَّنَا	لَا	تُزِغْ	قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا
7	'Our Lord!	(Do) not	deviate	our hearts	[when] after	You (have) guided us,
وَهَبْ	لَنَا	مِنْ	لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ
and grant	(for) us	from	Yourself	mercy.	Indeed You,	You (are) the Bestower.
رَبَّنَا	إِنَّكَ	جَامِعُ	النَّاسِ	لِيَوْمٍ	لَا	
8	Our Lord!	Indeed, You	will gather	[the] mankind	(on) a Day	(there is) no
رَبِّ	فِيهِ	إِنْكَ	لَا	يُخْلِفُ	الْوَعْدَ	إِنْ
Indeed,	in it,	Allah	(does) not	break	the Promise.'	9
الَّذِينَ	كَفَرُوا	لَنْ	تُغْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ	وَلَا
those who	disbelieve[d]	never	will avail	[for] them	their wealth	and not
مِنْ	اللَّهِ	شَيْئًا	وَأُولَئِكَ	هُمْ	وَقُودُ	النَّارِ
against	Allah	anything,	and those -	they (are)	the fuel	(for) the Fire
10						
كَذَّابٍ	عَالٍ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ	قَبْلِهِمْ	
Like behavior	(of the) people	(of) Firaun	and those who	(were) before them.		
كَذَّبُوا	بِآيَاتِنَا	فَأَخَذَهُمُ	اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ	شَدِيدُ
They denied	Our Signs,	so Allah seized them	for their sins.	And Allah	(is) severe	
الْعِقَابِ	قُلْ	لِلَّذِينَ	كَفَرُوا	سَتُغْلَبُونَ		
(in) [the] punishment.	11	Say	to those who	disbelieve[d],	You will be overcome	

and gathered towards Hell, an evil resting place.

13. Surely there has been for you a sign in the two hosts which met (in combat) - one fighting in the way of Allah and another of disbelievers. They saw them twice their number with their eyes. And Allah supports with His help whom He wills. Indeed, in that there is a lesson for those having vision.

14. Beautified for mankind is the love of the things they desire - of women and sons, and heaped up treasures of gold and silver, branded horses, and cattle and tilled land. Such are the possessions of the worldly life, but Allah has with Him an excellent abode to return.

15. Say, 'Shall I inform you of something better than that. For those who fear Allah, with their Lord, will be Gardens beneath which rivers flow, wherein they will abide forever, and they will have pure spouses and approval from Allah. And Allah is All-Seer of (His) slaves.

16. Those who say, 'Our Lord! Indeed, we have believed, so forgive us our sins, and save us from the punishment of the Fire.'

17. The patient,

وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيَسَ ٱلْمِهَادُ					
12	[the] resting place.	[and] an evil	Hell,	to	and you will be gathered
قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ ٱلتَّفَتَا فِئَةٌ تَقْتِلُ					
fighting	one group	which met -	(the) two hosts	in	a sign for you (it) was Surely
فِي سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ					
They were seeing them	disbelievers.	and another	(of) Allah	(the) way	in
مِثْلَهُمْ رَأَى ٱلْعَيْنِ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَآءُ					
He wills.	whom	with His help	supports	And Allah	with their eyes. twice of them
إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي ٱلْأَبْصَٰرِ					
13	of [the] vision.	for the owners	(is) surely a lesson	that	in Indeed,
زِينٍ لِلنَّاسِ حُبُّ ٱلشَّهَوَاتِ مِن					
of	(of) the (things they) desire -	love	for [the] mankind	[It is] beautified	
ٱلنِّسَاءِ وَٱلْبَنِينَ وَٱلْقَنَاطِيرَ ٱلْمُقَنْطَرَةِ مِن ٱلذَّهَبِ					
[the] gold	of	[the] stored up	and [the] heaps	and [the] sons	[the] women
وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَامِ وَٱلْحَرْثِ					
and [the] tilled land.	and [the] cattle	[the] branded	and [the] horses	and [the] silver,	
ذَٰلِكَ مَتَعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِنْدَهُ					
with Him	but Allah has	of the world	(of) [the] life	(is) possession	That
حُسْنُ ٱلْمَآبِ قُلْ أُوَيْسُّكُمْ بِخَيْرٍ					
of better	'Shall I inform you	Say,	14	[the] abode to return.	(an) excellent
مِن ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي					
flows	(are) Gardens	their Lord,	with	fear[ed],	For those who that. than
مِنْ تَحْتِهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ					
pure	and spouses	in it,	abiding forever	[the] rivers -	underneath them from
وَرِضْوَانٌ مِّنَ ٱللَّهِ وَٱللَّهُ بِٱلْعِبَادِ					
15	of (His) slaves.	(is) All-Seer	And Allah	Allah.	from and approval
ٱلَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَآمِنَا فَاغْفِرْ لَنَا					
for us	so forgive	(have) believed,	Indeed, we	'Our Lord!	say, Those who
ذُنُوبِنَا وَقِنَا عَذَابَ ٱلنَّارِ ٱلصَّٰبِرِينَ					
The patient	16	(of) the Fire.	(from) punishment	and save us	our sins

the truthful, the obedient, those who spend (in Allah's way), and those who seek forgiveness before dawn.

18. Allah bears witness that there is no god except Him, and (so do) the Angels and those of knowledge - standing in justice. There is no god except Him, the All-Mighty, the All-Wise.

19. Indeed, the religion in the sight of Allah is Islam. And those who were given the Book did not differ except after knowledge had come to them - out of envy among them. And whoever disbelieves in the Verses of Allah, then indeed, Allah is swift in (taking) account.

20. Then if they argue with you, say, 'I have submitted myself to Allah and (so have) those who follow me.' And say to those who were given the Book and the unlettered people, 'Have you submitted yourselves?' Then if they submit, then surely they are guided. But if they turn back then on you is only to convey (the Message). And Allah is All-Seer of (His) slaves.

21. Indeed, those who disbelieve in the Signs of Allah and kill the Prophets without right, and kill those who order justice among

وَالْمُنْفِقِينَ			وَالْقَانِتِينَ			وَالصَّادِقِينَ		
and those who spend			and the obedient			and the truthful		
شَهِدَ اللَّهُ						وَالْمُسْتَغْفِرِينَ		
Allah bears witness			17			[in the] before dawn.		
وَأُولُوا			وَالْمَلَائِكَةُ			أَنَّهُ لَا إِلَهَ إِلَّا هُوَ		
and owners			and (so do) the Angels,			Him, except god (there is) no that [He],		
هُوَ			لَا إِلَهَ إِلَّا هُوَ			الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ		
Him,			except god (There is) no in justice.			standing of [the] knowledge -		
اللَّهُ			إِنَّ الَّذِينَ عِنْدَ اللَّهِ			الْعَزِيزُ الْحَكِيمُ		
Allah			near the religion			Indeed, 18 the All-Wise. the All-Mighty,		
إِلَّا			أُوتُوا أَلَكْتَبَ إِلَّا			وَمَا اخْتَلَفَ الَّذِينَ		
except			the Book were given those who (did) differ			And not is [the] Islam.		
وَمَنْ			بَيْنَهُمْ			أَلْعِلْمُ بَغْيًا		
And whoever			among them. out of envy [the] knowledge			came to them what after		
يَكْفُرُ بِآيَاتِ اللَّهِ			فَإِنَّ اللَّهَ سَرِيعُ			الْحِسَابِ		
(in taking) account.			(is) swift Allah			then indeed, of Allah, in the Verses disbelieves		
			فَإِنْ حَاجُّوكَ فَقُلْ			أَسَلَّمْتُ وَجْهِيَ لِلَّهِ		
to Allah			myself I have submitted then say,			they argue with you, Then if 19		
وَمَنْ			أَتَّبَعَنِي وَقُلْ			لِلَّذِينَ أُوتُوا أَلَكْتَبَ		
the Book,			were given to those who			And say follow me. and (those) who		
وَالْأُمِّيِّينَ			ءَاسَلَّمْتُمْ			فَإِنْ أَسَلَّمُوا		
they submit			Then if Have you submitted yourselves?			and the unlettered people,		
فَقَدْ			أَهْتَدُوا وَإِنْ تَوَلَّوْا			فَإِنَّمَا عَلَيْكَ		
on you			then only they turn back			But if they are guided, then surely		
الْبَلَّغُ			وَاللَّهُ بَصِيرٌ			بِالْعِبَادِ		
Indeed,			20 of [His] slaves. (is) All-Seer			And Allah (is) to [the] convey.		
الَّذِينَ يَكْفُرُونَ			بِآيَاتِ اللَّهِ وَيَقْتُلُونَ			النَّبِيِّنَ بغيرِ		
without the Prophets			and they kill Allah			in the Signs of disbelieve those who		
حَقِّ			وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ			بِالْقِسْطِ مِنْ		
among [with] justice			order those who			and they kill right		

people - give them tidings of a painful punishment.

22. Those are the ones whose deeds have become worthless in this world and in the Hereafter. And for them there will be no helpers.

23. Have you not seen those who were given a portion of the Scripture? They are invited to the Book of Allah that it should arbitrate between them; then a party of them turns away and they are averse.

24. That is because they say, 'Never will the Fire touch us except for (a few) numbered days.' And they were deceived in their religion by what they were inventing.

25. Then how will it be when We will gather them on a Day about which there is no doubt. Every soul will be paid in full what it earned and they will not be wronged.

26. Say, 'O Allah! Owner of the Dominion, You give the dominion to whom You will and You take away the dominion from whom You will, and You honor whom You will, and You humiliate whom You will. In Your hand is all the good. Indeed, You are on everything All-Powerful.

27. You cause the night to enter the day and You cause the day to enter

النَّاسِ	فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ	﴿١١﴾	أُولَئِكَ
the people,	then give them tidings	of a punishment	painful.	21	Those (are)
الَّذِينَ	حِطَّتْ	أَعْمَلُهُمْ	فِي	الدُّنْيَا	
(are) the ones who -	became worthless	their deeds	in	the world	
وَالْآخِرَةِ	وَمَا	لَهُمْ	مِّن	تَّصَرُّعٍ	﴿١٢﴾
and (in) the Hereafter.	And not	(will be) for them	any	helpers.	22
أَلَمْ تَرَ	إِلَى	الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنَ الْكِتَابِ
Have you not seen	[to]	those who	were given	of	the Scripture?
يُدْعَوْنَ	إِلَى	كِتَابِ	اللَّهِ	لِيَحْكُمَ	بَيْنَهُمْ
They are invited	to	the Book	(of) Allah	that (it should) arbitrate	between them,
يَتَوَلَّى	فَرِيقٌ	مِّنْهُمْ	وَهُمْ	مُعْرِضُونَ	﴿١٣﴾
turns away	a party	of them	and they (are)	those who are averse.	23
بِأَنَّهُمْ	قَالُوا	لَن	تَمَسَّنَا	النَّارُ	إِلَّا
(is) because they	say,	'Never	will touch us	the Fire	except
وَعَرَّهُمْ	فِي	دِينِهِمْ	مَا	كَانُوا	يَفْتَرُونَ
And deceived them	in	their religion	what	they were	inventing.
فَكَيْفَ	إِذَا	جَمَعْنَاهُمْ	لِيَوْمٍ	لَّا	رَيْبَ فِيهِ
Then how (will it be)	when	We will gather them	on a Day -	no	doubt
وَوُفِّيَتْ	كُلُّ	نَفْسٍ	مَا	كَسَبَتْ	وَهُمْ
And will be paid in full	every	soul	what	it earned	and they
يُظْلَمُونَ	﴿١٥﴾	قُلِ	اللَّهُمَّ	مَلِكِ	الْمَلِكِ
will be wronged.	25	Say	'O Allah!	Owner	(of) the Dominion,
الْمَلِكِ	مَنْ	تَشَاءُ	وَتَنْزِعُ	الْمَلِكِ	مِمَّنْ
the dominion	(to) whom	You will	and You take away	the dominion	from whom
تَشَاءُ	وَتُعِزُّ	مَنْ	تَشَاءُ	وَتُذِلُّ	مَنْ
You will,	and You honor	whom	You will,	and You humiliate	whom
بِيَدِكَ	الْخَيْرُ	إِنَّكَ	عَلَى	كُلِّ	شَيْءٍ قَدِيرٌ
In Your hand	(is) all the good.	Indeed, You	(are) on	every	thing
﴿١٦﴾	تُولِجُ	الَّيْلَ	فِي	النَّهَارِ	وَتُولِجُ
26	You cause to enter	the night	in	the day	and You cause to enter

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33. Indeed, Allah chose Adam and Nuh, and the family of Ibrahim and the family of Imran above all mankind.

34. Descendents, some of them from others. And Allah is All-Hearing, All-Knowing.

35. When the wife of Imran said, 'My Lord! Indeed, I have vowed to **You** what is in my womb, dedicated (to **Your** service), so accept from me. Indeed, **You Alone** are All-Hearing, All-Knowing.

36. Then when she delivered her, she said, 'My Lord, indeed, I have delivered a female.' And Allah knows better what she delivered, and the male is not like the female. 'And I have named her Maryam, and I seek **Your** protection for her and her offspring from Shaitaan, the rejected.'

37. So her Lord accepted her with a goodly acceptance and reared her up in a good rearing and put her in the care of Zakariya. Whenever Zakariya visited her prayer chamber, he found with her provision. He asked, 'O Maryam! From where has this come to you.' She said, 'This is from Allah. Indeed, Allah gives provision to whom He wills without measure.'

38. There itself,

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ	٣٢	إِنَّ اللَّهَ							
Allah	Indeed,	32	the disbelievers.	(does) not love	Allah	then indeed,			
أَصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ	(of) Imran	and the family	of Ibrahim	and the family	and Nuh,	Adam	chose		
عَلَى الْعَالَمِينَ	٣٣	ذُرِّيَّةً	بَعْضُهَا	مِنْ بَعْضٍ	وَاللَّهُ				
And Allah	others.	from	some of them	Descendents,	33	the worlds.	over		
سَمِيعٌ عَلِيمٌ	٣٤	إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ							
'My Lord!	of Imran,	the wife	[she] said	When	34	All-Knowing.	(is) All-Hearing,		
إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي	from me.	so accept	dedicated,	my womb,	(is) in	what	to You	[I] vowed	Indeed, I
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	٣٥	فَلَمَّا							
Then when	35	the All-Knowing.	(are) the All-Hearing,	You Alone	Indeed, You,				
وَضَعْتُهَا	٣٦	قَالَتِ رَبِّ إِنِّي	وَضَعْتُهَا	أُنْثَىٰ					
a female.'	[I] (have) delivered [it]	indeed I	'My Lord,	she said,	she delivered her,				
وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ	like the female.	the male	and (is) not	she delivered,	[of] what	knows better	And Allah		
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ	with You	[I] seek refuge (for) her	and that I	Maryam	[I] (have) named her	'And that I			
وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ	٣٦	فَتَقَبَّلَهَا							
So accepted her,	36	the rejected.'	the Shaitaan	from	and her offspring				
رَبُّهَا	بِقَبُولٍ	حَسَنٍ	وَأَنْبَتَهَا	نَبَاتًا	حَسَنًا				
good,	a rearing	and reared her -	good,	with acceptance	her Lord				
وَكَفَّلَهَا	زَكْرِيَّا	كَلَّمَا	دَخَلَ	عَلَيْهَا زَكْرِيَّا					
Zakariya in her	entered	Whenever	(of) Zakariya.	and put her in the care					
الْمِحْرَابِ	وَجَدَ عِنْدَهَا رِزْقًا	قَالَ يَمْرُؤُا	أَنَّىٰ						
From where	'O Maryam!	He said,	provision.	with her	he found	[the] prayer chamber			
لَكَ هَذَا	قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ	إِنَّ اللَّهَ							
Allah	Indeed,	Allah.	(is) from	'This	She said,	(is) this?'	for you		
يَرْزُقُ	مَنْ يَشَاءُ	بِغَيْرِ حِسَابٍ	هُنَالِكَ						
There only,	37	measure.'	without	He wills	(to) whom	gives provision			

Surah 3: The family of Imran (v. 33-38)

Part - 3

Zakariya invoked his Lord, he said, 'My Lord grant me from Yourself a pure offspring. Indeed, You are All-Hearer of the prayer.'

39. Then the Angels called him while he was standing in prayer in the prayer chamber. 'Indeed, Allah gives you glad tidings of Yahya, confirming the word from Allah and (who will be) noble, chaste, and a Prophet from among the righteous.

40. He said, 'My Lord, how will I have a son when I have reached old age and my wife is barren?' He (the Angel) said, 'Thus; Allah does what He wills.'

41. He said, 'O my Lord give me a sign.' He said, 'Your sign is that you will not speak with people for three days except with gestures. And remember your Lord much, and glorify (Him) in the evening and in the morning.'

42. And when the Angels said, 'O Maryam! Indeed, Allah has chosen you and purified you and preferred you over the women of the worlds.'

43. 'O Maryam! Be obedient to your Lord and prostrate and bow down with those who bow down.'

44. That is from the news of the unseen which We reveal to you.

دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ					
Yourself	from	[for] me	grant	'My Lord	he said, his Lord, Zakariya invoked
ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾					
38	(of) the prayer	(are) All-Hearer	Indeed, You	pure.	offspring
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا					
in	praying	(was) standing -	when he	the Angels	Then called him
بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ					
confirming	of Yahya,	gives you glad tidings	Allah	'Indeed,	the prayer chamber.
وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّي ءَايَةً ۚ قَالَ ءَايَتُكَ ءَلَّا تُكَلِّمَ النَّاسَ					
among	and a Prophet	and chaste	and a noble	Allah	from of a Word
لِي ۖ ءَايَةً ۚ قَالَ ءَايَتُكَ ءَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادَّكُرَ رَبِّكَ كَثِيرًا					
a son,	for me	is (it)	how	'My Lord	He said, 39 the righteous.
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ۖ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ					
He said,	(is) [a] barren?	and my wife	[the] old age	has reached me	and verily
وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ					
make	'My Lord	He said,	40	He wills.	' what does Allah 'Thus;
ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ ۖ نُوحِيهِ إِلَيْكَ ۚ					
(to) the people	you will speak	(is) that not	your sign	He said,	a sign.' for me
وَأَصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ					
much,	your Lord	And remember	(with) gestures.	except	days (for) three
وَأَصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ					
said	And when	41	and (in) the morning.	in the evening	and glorify (Him)
وَأَصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ					
and purified you	(has) chosen you	Allah	Indeed,	'O Maryam!	the Angels,
وَأَصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ					
'O Maryam!	42	(of) the worlds.	(the) women	over	and chosen you
وَأَصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ					
those who bow down.	with	and bow down	and prostrate	to your Lord	Be obedient
وَأَصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ					
to you.	We reveal [it]	(of) the unseen -	(the) news	(is) from	That 43

And you were not with them when they cast their pens as to which of them should take charge of Maryam; nor were you with them when they were disputing.

45. When the Angels said, 'O Maryam! Indeed, Allah gives you glad tidings of a word from Him, his name is Messiah, Isa, son of Maryam, held in honor in this world and in the Hereafter and among those brought near (to Allah).

46. And he will speak to the people in the cradle and in maturity; and he will be of the righteous.'

47. She said 'My Lord how will I have a child when no man has touched me?' He said 'Thus Allah creates what He wills. When He decrees a matter, then He only says to it, 'Be,' and it becomes.

48. And He will teach him the Book, and wisdom, and the Taurat, and the Injeel.

49. And (make him) a Messenger to the Children of Israel, (saying), 'Indeed, I have come to you with a sign from your Lord - that I design for you from clay (that which is) like the form of a bird, then I breath into it and it becomes a bird by the permission of Allah. And I cure the blind

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَمَهُمْ أَيُّهُمْ	(as to) which of them	their pens	they cast	when	with them	you were	And not
يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ	they (were) disputing.	when	with them	you were	and not	Maryam;	takes charge of
إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرَيْمُ إِنَّ اللَّهَ	Allah	Indeed,	'O Maryam!	the Angels,	said	When	44
يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى	Isa,	(is) the Messiah,	his name	from Him,	of a word	gives you glad tidings	
ابْنُ مَرْيَمَ وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ	and of	and (in) the Hereafter,	the world	in	honored	(of) Maryam,	son
الْمُقَرَّبِينَ	in	(to) the people	And he will speak	45	those brought near (to Allah).		
أَلَمَهْدٍ وَكَهْلًا وَمِنْ الصَّالِحِينَ قَالَتْ	She said,	46	the righteous.	and (he will be) of	and (in) maturity;	the cradle	
رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ	any man?	touch(ed) me	and (has) not	a boy,	for me	is [it]	how 'My Lord
قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا	a matter	He decrees	When	He wills.	what	creates	Allah 'Thus He said,
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ وَيُعَلِّمُهُ	And He will teach him	47	and it becomes.	'Be,'	to it,	He says	then only
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ	48	and the Injeel.	and the Taurat,	and [the] wisdom,	the Book,		
وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ	[surely]	'Indeed, I	(of) Israel,	(the) Children	to	And (make him) a Messenger	
جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ	for you	[I] design	that I	your Lord	from	with a sign	[I] (have) come (to) you
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ	into it	then I will breath	of the bird,	like the form	[the] clay	from	
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ	the blind,	And I cure	(of) Allah.	by (the) permission	a bird	and it would become	

and the leper and give life to the dead by the permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in that is surely a sign for you, if you are believers.

50. And (I have come) to confirm that which was before me of the Taurat, and to make lawful for you some of that which was forbidden to you. And I have come to you with a sign from your Lord. So fear Allah and obey me.

51. Indeed, Allah is my Lord and your Lord, so worship Him Alone. This is the straight path."

52. But when Isa perceived disbelief from them, he said, "Who will be my helpers (in the cause) of Allah." The disciples said, "We will be the helpers (in the cause) of Allah, we believe in Allah and bear witness that we are Muslims.

53. Our Lord, we believe in what You revealed and we follow the Messenger, then write us among the witnesses."

54. And they (disbelievers) schemed, and Allah planned. And Allah is the best of planners.

55. When Allah said, "O Isa! Indeed, I will take you and raise you towards Myself, and purify you from those who disbelieve and I will make those who follow you superior

وَالَّذِينَ	وَأُخِي	الْمَوْتِ	بِإِذْنِ	اللَّهِ
(of) Allah,	and I give life	(to) the dead	by (the) permission	
وَأُنَبِّئُكُمْ	بِمَا تَأْكُلُونَ	وَمَا تَدْخِرُونَ	فِي بُيُوتِكُمْ	إِنَّ
And I inform you	of what you eat	and what you store	in your houses.	Indeed,
فِي ذَلِكَ	لَآيَةً	لَّكُمْ	إِنْ كُنْتُمْ مُّؤْمِنِينَ	وَمُصَدِّقًا
that in	(is) surely a sign	for you,	you are if	And confirming
لَمَّا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلَأُحِلَّ	لَكُمْ
that which	(was) before me	the Taurat,	and so that I make lawful	for you
بَعْضَ	الَّذِي	حُرِّمَ	عَلَيْكُمْ	وَجِئْتُكُمْ
some	(of) that which	(was) forbidden	to you.	And I (have) come [to] you
بِآيَةٍ	مِّن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا	إِنَّ اللَّهَ
with a sign	from your Lord.	So fear Allah	and obey me.	Allah
رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ	هَذَا صِرَاطٌ مُّسْتَقِيمٌ	
(is) my Lord	and your Lord,	so worship Him.	(is) the straight path."	51
فَلَمَّا	أَحْسَ عِيسَى	مِنْهُمْ	الْكُفْرَ	قَالَ مَنْ
Then when	Isa perceived	from them	[the] disbelief	Who he said,
أَنْصَارِي	إِلَى اللَّهِ	قَالَ	الْحَوَارِيُّونَ	نَحْنُ أَنْصَارُ
(will be) my helpers	to Allah.	Said	the disciples	"We the helpers
اللَّهُ	ءَامَنَّا	بِاللَّهِ	وَأَشْهَدُ	بِأَنَّا مُسْلِمُونَ
(of) Allah,	we believe[d]	in Allah	and bear witness	(are) Muslims.
رَبَّنَا	ءَامَنَّا	بِمَا	أَنْزَلْتَ	وَاتَّبَعْنَا
Our Lord,	we believe[d]	in what	You revealed	and we follow[ed]
فَاكْتُبْنَا	مَعَ	الشَّاهِدِينَ		وَمَكْرُوا
then write us	among	the witnesses."		And they schemed,
وَمَكَّرَ اللَّهُ	وَاللَّهُ	خَيْرُ	الْمَكْرِينَ	إِذْ
and Allah planned.	And Allah	(is) the best	(of) the planners.	When
قَالَ اللَّهُ	يَعِيسَى	إِنِّي	مُتَوَفِّيكَ	وَرَافِعُكَ
Allah said	"O Isa!	Indeed, I	(will) take you	and raise you
مِنَ الَّذِينَ	كَفَرُوا	وَجَاعِلُ	الَّذِينَ	اتَّبَعُوكَ
from	those who disbelieve[d],	and I will make	those who	superior follow[ed] you

to those who disbelieve till the Day of Resurrection. Then to **Me** is your return and **I** will judge between you concerning that in which you used to differ.

56. Then as for those who disbelieve, **I** will punish them with a severe punishment in this world and in the Hereafter. And they will have no helpers.

57. And as for those who believe and do righteous deeds, **He** will grant them in full their reward. And Allah does not love the wrongdoers.

58. That is what **We** recite to you of the Verses and the Wise Reminder.

59. Indeed, the likeness of Isa with Allah is like that of Adam. **He** created him from dust; then **He** said to him, 'Be,' and he was.

60. The truth is from your Lord, so do not be among the doubters.

61. Then whoever argues with you concerning it after knowledge has come to you - then say, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us humbly pray and invoke the curse of Allah on the liars.

62. Indeed, this is the true narration.

الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ	to Me Then (of) [the] Resurrection. (the) Day till disbelieve[d] (to) those who
فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ	differing. [in it] you were about what between you and I will judge (is) your return
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ	then I will punish them disbelieve[d], those who Then as for 55
أَلَمْ يَصْلِحْ فَيُوَفِّهِمْ أَجْرَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ	for them And not and (in) the Hereafter. the world in severe (with) a punishment
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ	and did believe[d] those who And as for 56 (any) helpers. [of]
إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ	(does) not And Allah their reward. then He will grant them in full [the] righteous-deeds
الْحَقُّ مِنْ رَبِّكَ	يُحِبُّ الظَّالِمِينَ 57 the wrongdoers. love
فَلَا تَكُن مِّنَ الْمُمْتَرِينَ	of to you (is what) We recite [it] That 57 the wrongdoers. love
فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ	(of) Isa (the) likeness Indeed, 58 [the] Wise. and the Reminder - the Verses
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	then dust from He created him (of) Adam. (is) like (the) likeness Allah near
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	your Lord, (is) from The truth 59 and he was. 'Be,' to him, He said
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	argues (with) you Then whoever 60 the doubters. among be so (do) not
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	'Come, then say, the knowledge of came to you what after concerning it
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	and ourselves and your women, and our women and your sons, our sons let us call
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	on (of) Allah the curse and [we] invoke let us pray humbly, then and yourselves,
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ 61 the liars.

And there is no god except Allah. And indeed, Allah is the All-Mighty, the All-Wise.

63. And if they turn back, then indeed, Allah is All-Knowing of the corrupters.

64. Say, 'O People of the Book! Come to a word that is equitable between us and you that we worship none but Allah nor associate any partners with Him. And not take one another as lords instead of Allah.' Then if they turn away, then say, 'Bear witness that we are Muslims.'

65. O People of the Book! Why do you argue about Ibrahim while the Taurat and Injeel were not revealed until after him? Then why don't you use your intellect?

66. Here you are - those who argued about that of which you have (some) knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you do not know.

67. Ibrahim was neither a Jew nor a Christian, but he was a true Muslim and he was not from those who associate partners with Allah.

68. Indeed, the most worthy people to claim relationship to Ibrahim are those who follow him and this Prophet (Muhammad SAWS) and those who believe. And Allah is the Guardian

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ	(is) the All-Knowing, Allah, then indeed, they turn back, And if	62	the All-Wise.
الْحَكِيمُ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ	(is) All-Knowing, Allah, then indeed, they turn back, And if	62	the All-Wise.
بِالْمُفْسِدِينَ قُلْ يٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ	a word to Come of the Book! 'O People Say,	63	of the corrupters.
سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا	and not Allah, except we worship that not and between you - between us equitable		
نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا	(to) others some of us take And not anything. with Him - we associate partners		
أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا	that we 'Bear witness then say, they turn away, Then if besides Allah. (as) lords		
مُسْلِمُونَ ۚ يٰٓأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي	concerning (do) you argue Why of the Book! O People	64	(are) Muslims.'
إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ	after him? except and the Injeel the Taurat was revealed while not Ibrahim		
أَفَلَا تَعْقِلُونَ هَٰئَانْتُمْ هَٰؤُلَاءِ حُجَجْتُمْ	argued those who Here you are -	65	you use your intellect? Then why don't
فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ	(do) you argue Then why (have some) knowledge. of it [for] you about what		
فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ	while you knows, And Allah (any) knowledge. of it for you not about what		
لَا تَعْلَمُونَ ۚ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا	a Christian and not a Jew Ibrahim was Not	66	know. (do) not
وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ	67 the polytheists. from he was and not Muslim, a true he was and but		
إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ	follow him (are) those who with Ibrahim the best people to claim relationship Indeed,		
وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ	(is) a Guardian And Allah believe[d]. and those who [the] Prophet and this		

of the believers.

69. A group of the People of the Book wish to lead you astray, and not they lead astray except themselves and they do not perceive.

70. O People of the Book! Why do you deny the Signs of Allah to which you yourselves bear witness.

71. O People of the Book! Why do you mix the truth with falsehood and conceal the truth knowingly.

72. And a group of the People of the Book said, 'Believe in that which was revealed to the believers at the beginning of the day and reject it at its end, perhaps they may return.

73. And do not believe except those who follow your religion.' Say, 'Indeed the true guidance is the Guidance of Allah - lest someone be given the like of that which was given to you or that they may argue with you before your Lord.' Say, 'Indeed, the Bounty is in the Hand of Allah - He gives it to whom He wills, and Allah is All-Encompassing, All-Knowing.

74. He chooses for His Mercy whom He wills. And Allah is the Possessor of Great Bounty.

75. And among the People of the Book is he who, if you entrust him with a great amount of wealth, he will return it to you.

الْمُؤْمِنِينَ ﴿٦٨﴾	وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ	if	(of) the Book	(the) People	from	a group	Wished	68	(of) the believers.
يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾	يَتَّهَلَّوْنَ الْكِتَابَ لِمَ تَكْفُرُونَ بِآيَاتِ	and not	themselves	except	they lead astray	and not	they could lead you astray,		
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	يَتَّهَلَّوْنَ الْكِتَابَ لِمَ	Why	of the Book!	O People	70	bear witness.	while you	(of) Allah	
تَلْسُوتُ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ	وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي	know.	while you	the truth	and conceal	with the falsehood	the truth	do you mix	
أُنزِلَ عَلَى الَّذِينَ ءَامِنُوا وَجَهَ النَّهَارِ وَكَفَرُوا	عَآخِرُهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧١﴾	in what	'Believe	(of) the Book,	the People	of	a group	And said	71
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾	لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى	and reject	(of) the day,	at (the) beginning	believe[d]	those who	on	was revealed	
لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى	أَوْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ	except	believe	And (do) not	72	(may) return.	perhaps they	at its end,	
أَوْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ	أَوْ يُجَادُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ	the (true) guidance	'Indeed	Say,	your religion.'	follows	(the) one who		
أَوْ يُجَادُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ	بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ	was given to you	(of) what	the like	(to) one -	is given	lest	(is) the Guidance of Allah -	
بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ	عَلِيمٌ ﴿٧٣﴾	the Bounty	'Indeed,	Say,	your Lord.'	near	they may argue with you	or	
عَلِيمٌ ﴿٧٤﴾	ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾	(is) All-Encompassing,	and Allah	He wills,	to whom	He gives it	(is) in the Hand of Allah.		
ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾	مَنْ إِن تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ	And Allah	He wills.	whom	for His Mercy	He chooses	73	All-Knowing.'	
مَنْ إِن تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ		of the Book	the People	And from	74	[the] great.	(is) the Possessor of Bounty -		
		to you.	he will return it	with a great amount of wealth	you entrust him	if	(is he) who,		

And among them is he who, if you entrust him with a single coin, he will not return it to you unless you constantly stand demanding (it). That is because they say, 'There is no blame upon us concerning the unlettered people.' And they speak a lie about Allah while they know.

76. Nay, whoever fulfills his covenant and fears Allah, then indeed Allah loves those who fear Him.

77. Indeed, those who barter away the Covenant of Allah and their oaths for a little price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and for them is a painful punishment.

78. And indeed, among them is a group who distort the Book with their tongues so that you may think it is from the Book, but it is not from the Book. And they say, 'This is from Allah,' but it is not from Allah. And they tell a lie about Allah while they know.

79. It is not for any human to whom Allah has given the Book, and wisdom and Prophethood to say to the people, 'Be my worshippers

وَمِنْهُمْ مَّنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ	will he return it not with a single coin you entrust him if (is he) who, And from them
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا	said, (is) because they That standing. over him you keep constantly except to you
لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ	And they say any [way] (accountability). concerning the unlettered people on us 'Not
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَى مَنْ أَوْفَى	fulfills whoever Nay, 75 know. while they the lie Allah about
بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ	those who fear (Him). loves Allah then indeed, and fears (Allah) his covenant
﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ	and their oaths (of) Allah (the) Covenant exchange those who Indeed, 76
ثَمَنًا قَلِيلًا أُوتِيتُمْ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا	and not the Hereafter in for them share no those - little, (for) a price
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ	of the Resurrection on the Day at them look and not will Allah speak to them,
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ	And indeed, 77 painful. (is) a punishment and for them purify them, and not
مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ	in (reciting) the Book their tongues they distort surely (is) a group - among them
لِتَحْسَبُوهُ مِنْ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ	the Book. (is) from it and not the Book (is) from so that you may think it
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ	And they say (is) from Allah. it But not (is) from Allah. 'It And they say,
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِلْبَشَرِ	for a human is Not 78 know. while they the lie Allah about
أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَ	and the Prophethood, and the wisdom, the Book, Allah gives him that
ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا	worshippers 'Be to the people, he says then

rather than Allah,`
but (on the contrary)
he would say, `Be
pious scholars of the
Lord because you
have been teaching
the book and you
have been studying
it.`

80. Nor would he
order you to take the
Angels and the
Prophets as lords.
Would he order you
to disbelief after you
have become
Muslims?

81. And when Allah
took the covenant of
the Prophets
(saying), `Certainly,
whatever I have
given you of the
Book and the
wisdom, then there
comes to you a
Messenger
confirming that
which is with you,
you must believe in
him and support
him.` He said, `Do
you affirm and take
on that (condition)
My Covenant?` They
said, `We affirm.`
He said, `Then bear
witness, and I am
with you among the
witnesses.`

82. Then whoever
turns away after that
- then those are the
transgressors.

83. Do they seek
other than the
religion of Allah?

لِي	مِنْ دُونِ اللَّهِ	وَلَكِنْ	كُونُوا	
of me	besides Allah,	but (would say)	`Be	
رَبِّنَا	بِمَا	كُنْتُمْ	تُعَلِّمُونَ	الْكِتَابَ
pious scholars of the Lord	because	you have been	teaching	the Book
وَبِمَا	كُنْتُمْ	تَدْرُسُونَ	وَلَا	
and because	you have been	studying (it).`	79	And not
يَأْمُرُكُمْ	أَنْ تَتَّخِذُوا	الْمَلَائِكَةَ	وَالنَّبِيِّينَ	
he will order you	that	you take	the Angels,	and the Prophets
أَرْبَابًا	أَيَّامُكُمْ	بِالْكَفْرِ	بَعْدَ	إِذْ
(as) lords.	Would he order you	to [the] disbelief	after	[when]
أَنْتُمْ	مُسْلِمُونَ	وَإِذْ	أَخَذَ اللَّهُ	
you (have) become	Muslims?	80	And when	Allah took
مِيثَاقَ	النَّبِيِّينَ	لَمَّا	ءَاتَيْنَاكُمْ	مِنْ
covenant	of the Prophets,	Certainly, whatever	I (have) given you	of
كِتَابٍ	وَحِكْمَةٍ	ثُمَّ	جَاءَكُمْ	رَسُولٌ
(the) Book	and wisdom	then	comes to you	a Messenger
مُصَدِّقٌ	لِمَا	مَعَكُمْ	لَتُؤْمِنَنَّ	بِهِ
confirming	that which	(is) with you,	you must believe	in him
وَلَتَنْصُرُنَّهُ	قَالَ	ءَأَقْرَرْتُمْ	وَأَخَذْتُمْ	
and you must help him.`	He said,	`Do you affirm	and take	
عَلَى	ذَلِكَ	إِصْرِي	قَالُوا	أَقْرَرْنَا
on	that (condition)	My Covenant?	They said,	`We affirm.`
قَالَ	فَاشْهَدُوا	وَأَنَا	مَعَكُمْ	مِنْ
He said,	`Then bear witness,	and I am	with you	among
الشَّاهِدِينَ	فَمَنْ	تَوَلَّى	بَعْدَ	
the witnesses.`	81	Then whoever	turns away	after
ذَلِكَ	فَأُولَئِكَ	هُمْ	الْفَاسِقُونَ	
that,	then those	they	(are) the transgressors.	82
أَفَغَيْرَ	دِينِ	اللَّهِ	يَبْغُونَ	
So is (it) other than	the religion	(of) Allah	they seek?	

While to Him have submitted whatever is in the heavens and the earth willingly or unwillingly, and to Him they will be returned.

84. Say, 'We believe in Allah and what is revealed to us and what was revealed to Abraham, and Ishmael, and Isaac, and Yaqub, and the descendents and what was given to Musa, and Isa, and the Prophets from their Lord. We do not make distinction between any of them and to Him we are submissive.

85. And whoever seeks a religion it will never be accepted from him, and he, in the Hereafter, will be among the losers.

86. How shall Allah guide a people who disbelieved after they had believed and had witnessed that the Messenger is true, and clear Proofs had come to them? And Allah does not guide

وَلَهُ	أَسْلَمَ	مَنْ	فِي	السَّمَوَاتِ
While to Him	(have) submitted	whatever	(is) in	the heavens
وَالْأَرْضِ	طَوْعًا	وَكَرْهًا	وَالَيْهِ	
and the earth,	willingly	or unwillingly,	and towards Him	
يُرْجَعُونَ	قُلْ	ءَامَنَّا	بِاللَّهِ	
they will be returned.	83	We believed	in Allah	
وَمَا	أُنْزِلَ	عَلَيْنَا	وَمَا	أُنْزِلَ
and what	(is) revealed	on us	and what	was revealed
عَلَى	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ
on	Ibrahim,	and Ismail,	and Ishaq,	and Yaqub,
وَالْأَسْبَاطِ	وَمَا	أُوتِيَ	مُوسَى	
and the descendents	and what	was given	to Musa,	
وَعِيسَى	وَالنَّبِيِّينَ	مِنْ	رَبِّهِمْ	لَا
and Isa,	and the Prophets	from	their Lord.	Not
نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِنْهُمْ	وَنَحْنُ
we make distinction	between	any	of them	and we
لَهُ	مُسْلِمُونَ	وَمَنْ	يَبْتَغِ	
to Him	(are) submissive.	84	And whoever	seeks
غَيْرَ	الْإِسْلَامِ	دِينًا	فَلَنْ	يُقْبَلَ
other than	[the] Islam	(as) religion	then never will	be accepted
مِنْهُ	وَهُوَ	فِي	الْآخِرَةِ	مِنْ
from him,	and he	in	the Hereafter,	(will be) from
الْخَسِرِينَ	كَيْفَ	يَهْدِي اللَّهُ	قَوْمًا	
the losers.	85	How	(shall) Allah guide	a people
كَفَرُوا	بَعْدَ	إِيمَانِهِمْ	وَشَهِدُوا	
(who) disbelieved	after	their belief	and had witnessed	
أَنَّ	الرَّسُولَ	حَقٌّ	وَجَاءَهُمْ	
that	the Messenger	(is) true,	and came to them	
الْبَيِّنَاتِ	وَاللَّهُ	لَا	يَهْدِي	الْقَوْمَ
the clear proofs?	And Allah	(does) not	guide	the people

the wrongdoing people.

87.

recompense will be that on them is the curse of Allah and the Angels and the people, all together.

88. They will abide therein forever. The punishment will not be lightened for them, nor will they be reprieved.

89. Except those who repent after that and reform themselves. Then indeed, Allah is All-Forgiving, Most Merciful.

90. Indeed, those who disbelieved after their belief and then they increased in disbelief, their repentance will never be accepted and they are the ones who have gone astray.

91. Indeed, those who disbelieve and die while they are all the gold on earth could ever be their ransom. For them is a painful punishment and they will have no helpers.

الظَّالِمِينَ				
[the] wrongdoers.				
86				
أُولَئِكَ				
Those -				
جَزَاؤُهُمْ				
their recompense,				
أَنَّ عَلَيْهِمْ				
on them				
لَعْنَةً				
(will be) curse				
وَالْمَلَائِكَةِ				
and the Angels				
وَاللَّهِ				
of Allah				
وَالْمَلَائِكَةِ				
and the Angels				
وَالنَّاسِ				
and the people				
أَجْمَعِينَ				
all together.				
87				
خَالِدِينَ				
(They will) abide forever				
فِيهَا				
in it.				
لَا يُخَفَّفُ				
will be lightened				
عَنْهُمْ				
for them				
وَلَا				
and not				
الْعَذَابُ				
the punishment				
وَلَا				
and not				
يُنْظَرُونَ				
will be reprieved.				
88				
إِلَّا				
Except				
الَّذِينَ				
those who				
تَابُوا				
repent				
مِنْ بَعْدِ ذَلِكَ				
after that,				
وَأَصْلَحُوا				
and reform[ed] themselves.				
فَإِنَّ				
Then indeed,				
اللَّهُ				
Allah				
غَفُورٌ				
(is) All-Forgiving,				
رَحِيمٌ				
Most Merciful.				
89				
الَّذِينَ				
those who				
كَفَرُوا				
disbelieved				
بَعْدَ				
after				
إِيمَانِهِمْ				
their belief				
ثُمَّ				
then				
أَزْدَادُوا				
they increased				
كُفْرًا				
(in) disbelief				
لَنْ				
never will				
تُقْبَلَ				
be accepted				
تَوْبَتُهُمْ				
their repentance,				
وَأُولَئِكَ هُمْ				
they				
الضَّالُّونَ				
(are) those who have gone astray.				
إِنَّ				
Indeed,				
الَّذِينَ				
those who				
كَفَرُوا				
disbelieve[d]				
وَمَاتُوا				
and died				
90				
وَهُمْ				
while they				
كُفَّارٌ				
(are) disbelievers,				
فَلَنْ				
then never will				
يُقْبَلَ				
be accepted				
مِنْ				
from				
أَحَدِهِمْ				
any one of them				
مِلْءُ الْأَرْضِ				
earth full				
ذَهَبًا				
(of) gold				
وَلَوْ				
[and] (even) if				
أَفْتَدَى بِهِ				
he offered it as ransom.				
أُولَئِكَ لَهُمْ				
Those-				
لَهُمْ				
(will be) for them				
وَمَا				
and not				
تَنْصِرِينَ				
any helpers.				
91				

92. Never will you attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is All-Knowing of it.

93. All food was lawful for the Children of Israel except what Israel made unlawful to himself before the Taurat was revealed. Say, 'So bring the Taurat and recite it, if you are truthful.'

94. Then whoever fabricates a lie about Allah after that - then those are the wrongdoers.

95. Say, 'Allah has spoken the truth, so follow the religion of Ibrahim - the upright; and he was not of the polytheists.

96. Indeed, the first House set up for mankind was Bakkah (i.e., Mecca) - blessed and a guidance for the worlds.

97. In it are clear signs, standing place of Ibrahim, and whoever enters it is safe. And pilgrimage to the House is a duty that mankind owes to Allah for those who are able to find the means. And whoever disbelieves, then indeed, Allah is free from need of the worlds.

98. Say, 'O People of the Book! Why do you disbelieve in the Verses of Allah

لَنْ نَنَالُوا	الْبِرَّ	حَتَّىٰ	تُنْفِقُوا	مِمَّا	تُحِبُّونَ	92
Never will	[the] righteousness	until	you spend	from what	you love.	
وَمَا	تُنْفِقُوا	مِنْ شَيْءٍ	فَإِنَّ	اللَّهَ	يَعْلَمُ	92
And whatever	you spend	of	a thing	then indeed,	Allah (is) All-Knowing.	
﴿٩٢﴾	كُلُّ الطَّعَامِ	كَانَ	حَلَالًا	لِّبَنِي إِسْرَءِيلَ	إِلَّا	92
All	[the] food	was	lawful	for the Children of Israel	except	
مَا	حَرَّمَ	إِسْرَءِيلُ	عَلَىٰ نَفْسِهِ	مِنْ قَبْلِ	أَنْ	تُنَزَّلَ
what	Israel made unlawful	upon	himself	before	[that]	(was) revealed
التَّوْرَةَ	قُلْ	فَأَتُوا	بِالتَّوْرَةِ	فَاتْلُوهَا	إِنْ	كُنْتُمْ صَادِقِينَ
theTaurat.	Say,	'So bring	the Taurat	and recite it	if	you are truthful.'
﴿٩٣﴾	فَمَنْ	أَفْتَرَىٰ	عَلَى اللَّهِ	الْكُذْبَ	مِنْ بَعْدِ	ذَلِكَ
Then whoever	fabricates	about	Allah	[the] lie	after	that,
فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ	﴿٩٤﴾	قُلْ	صَدَقَ	اللَّهُ
they	then those -	(are) the wrongdoers.	94	Say,	Allah (has) spoken the truth,	
فَاتَّبِعُوا	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا	كَانَ	مِنْ
then follow	(the) religion	(of) Ibrahim	(the) upright,	and not	of	he was
الْمُشْرِكِينَ	﴿٩٥﴾	إِنَّ	أَوَّلَ	بَيْتٍ	وُضِعَ	لِلنَّاسِ
the polytheists.	95	Indeed,	(the) first	House	set up	for the mankind
لِّلَّذِي	بِكَّةَ	مُبَارَكًا	وَهْدًى	لِّلْعَالَمِينَ	﴿٩٦﴾	96
(is) the one which	(was) at Bakkah,	blessed	and a guidance	for the worlds.		
فِيهِ	ءَايَاتٌ	بَيِّنَاتٌ	مَّقَامُ	إِبْرَاهِيمَ	وَمَنْ	دَخَلَهُ
In it	(are) signs	clear,	standing place of Ibrahim,	and whoever	enters it -	
كَانَ	ءَامِنًا	وَلِلَّهِ	عَلَى النَّاسِ	حِجٌّ	﴿٩٧﴾	97
is	safe.	And (due) to Allah	upon	the mankind	(is) pilgrimage	
الْبَيْتِ	مَنْ	أَسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَمَنْ	97
(of) the House	(for one) who	is able	to [it]	(find) a way.	And whoever	
كَفَرَ	فَإِنَّ	اللَّهَ	غَنِيٌّ	عَنِ الْعَالَمِينَ	﴿٩٨﴾	97
disbelieved	then indeed,	Allah	(is) free from need	of	the worlds.	
قُلْ	يَا أَهْلَ الْكِتَابِ	لِمَ	تَكْفُرُونَ	بِآيَاتِ	اللَّهِ	98
Say,	'O People of the Book!	Why	(do) you disbelieve	in the Verses	(of) Allah,	

while Allah is a Witness over what you do?

99. Say, `O People of the Book! Why do you hinder those who believe from the way of Allah, seeking to make it (seem) crooked, while you are witnesses (to the truth)? And Allah is not unaware of what you do.

100. O you who believe!
If you obey a group
from those who were
given the Book they
will turn you back,
after your belief, to
disbelievers.

101. And how could you disbelieve while it is you to whom the Verses of Allah are being recited and among you is His Messenger? And whoever holds firmly to Allah then surely, he is guided to a straight path.

102. O you who believe! Fear Allah as **He** has the right to be feared and do not die except as Muslims.

103. And hold firmly to the rope of Allah all together, and do not be divided. And remember the Favor of Allah on you when you were enemies, then **He** made friendship between your hearts and by **His** Favor you became brothers. And when you were on the brink of the pit of the Fire,

وَاللّٰهُ	شَهِدٌ	عَلَىٰ مَا تَعْمَلُونَ	قُلْ	يٰٓأَهْلَ
while Allah	(is) a Witness	what over	you do?	98 Say, O People
اَلْكِتٰبِ	لِمَ تَصُدُّونَ	عَنِ سَبِيلِ	اَللّٰهِ	مَنْ
(of) the Book!	Why (do) you hinder	from the way	(of) Allah	(those) who
ءَامَنَ	تَبْعُوْنَهَا	عِوَجًا	وَاَنْتُمْ	شُهَدَآءُ
believe[d],	seeking (to make) it	(seem) crooked	while you	(are) witnesses?
وَمَا اَللّٰهُ	يَغْفِلُ	عَمَّا تَعْمَلُونَ	يٰٓأَيُّهَا	اَلَّذِيْنَ
And Allah (is) not	unaware	of what	O you	who
ءَامَنُوْا	اِنْ تُطِيعُوْا	فَرِيقًا	مِّنَ الَّذِيْنَ	اُوتُوْا
If believed!	you obey	a group	those who	were given the Book
يُرْذُوْكُمْ	بَعْدَ اِيْمَانِكُمْ	كَفِرِيْنَ	وَكَيْفَ	
they will turn you back	after your belief	(as) disbelievers.	100 And how (could)	
تَكْفُرُوْنَ	وَاَنْتُمْ	تُنْتَلٰى	عَلَيْكُمْ	ءَايٰتُ
you disbelieve	while [you]	is recited	upon you	(the) Verses (of) Allah and among you
رَسُوْلُهُ	وَمَنْ	يَعْتَصِم	بِاَللّٰهِ	فَقَدْ
(is) His Messenger?	And whoever	holds firmly	to Allah,	then surely he is guided
اِلٰى	صِرَاطٍ مُّسْتَقِيْمٍ	يٰٓأَيُّهَا	اَلَّذِيْنَ	ءَامَنُوْا
to	a straight path.	101 O you	who	believed! Allah Fear
حَقَّ	تَقَايَاهُ	وَلَا	تَمُوْنُ	اِلَّا
(as is His) right	(that) He (should) be feared	and (do) not	except	[while you]
مُسْلِمُوْنَ	وَاَعْتَصِمُوْا	بِحَبْلِ	اَللّٰهِ	جَمِيْعًا
(as) Muslims.	102 And hold firmly	to (the) rope	(of) Allah	all together
وَلَا	تَفَرَّقُوْا	وَاذْكُرُوْا	نِعْمَتَ	اَللّٰهِ
and (do) not	be divided.	And remember	(the) Favor	(of) Allah
عَلَيْكُمْ	اِذْ	كُنْتُمْ	اَعْدَاءَ	فَاَلَفَ
on you	when	you were	enemies	then He made friendship
بَيْنَ	قُلُوْبِكُمْ	فَاَصْبَحْتُمْ	بِنِعْمَتِهِ	اِخْوَانًا
between	your hearts	then you became	by His Favor	brothers.
وَكُنْتُمْ	عَلٰى	شَفَا	حُفْرَةٍ	مِّنَ
And you were	on	(the) brink	(of) pit	of the Fire

Surah 3: The family of Imran (v. 99-103)

Part - 4

then **He** saved you from it. Thus Allah makes clear for you **His** Verses so that you may be guided.

104. And let there be among you a (group) of people inviting to the good, enjoining what is right and forbidding what is wrong, and those are the successful.

105. And do not be like those who became divided and differed after the clear proofs came to them. And they will have a great punishment.

106. On the Day (some) faces will turn white and some faces will turn black. As for those whose faces will turn black (it will be said to them), 'Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.'

107. But as for those whose faces will turn white, they will be in the Mercy of Allah and they will abide in it forever.

108. These are the Verses of Allah. We recite them to you in truth. And Allah does not want any injustice to the worlds.

109. And to Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah all matters will return.

110. You are the best of people

فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ					
His Verses	for you	Allah makes clear	Thus	from it.	then He saved you
لَعَلَّكُمْ تَهْتَدُونَ وَلْتَكُنْ مِنْكُمْ أُمَّةٌ					
[a] people	among you	And let there be	103	be guided.	so that you may
يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَلَا					
from	and forbidding	[with] the right,	[and] enjoining	the good	to inviting
And (do) not	104	(are) the successful ones.	they	and those -	the wrong,
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ					
what	after	and differed	became divided	like those who	be
great.	(is) a punishment	for them	And [those]	the clear proofs.	came to them -
يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ					
and would become black	(some) faces	would become white	On (the) Day	105	
'Did you disbelieve	faces [their] turn black -	those whose	As for	(some) faces.	
you used	for what	the punishment	Then taste	your belief?	after
تَكْفُرُونَ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ					
[their] faces turn white	those whose	But as for	106	(to) disbelieve.'	
(will) abide forever.	in it	they	(of) Allah,	(the) Mercy	then (they will be) in
تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ					
in truth.	to you	We recite them	(of) Allah.	are (the) Verses	[This] (these)
And to Allah (belongs)	108	to the worlds.	injustice	wants	Allah
And to	the earth.	(is) in	and whatever	the heavens	(is) in
And to Allah	all matters	will be returned	Allah	And not	
(of) people	(the) best	You are	109	the matters.	will be returned
وَمَا إِلَهُ إِلَّا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ كُنْتُمْ خَيْرَ أُمَّةٍ					
(of) people	(the) best	You are	109	the matters.	will be returned

raised for mankind. Enjoining what is right and forbidding what is wrong and believing in Allah. And if the People of the Book had believed, it would have been better for them. Among them are believers but most of them are defiantly disobedient.

111. They will never be able to harm you except a (trifling) hurt. And if they fight you, they will turn their backs (i.e., retreat), then they will not be helped.

112. Struck on them will be humiliation wherever they are found except for a rope (covenant) from Allah and a rope (treaty) from the people. And they have incurred the wrath of Allah and struck on them poverty. That is because they used to disbelieve in the Verses of Allah and they killed the Prophets without right. That is because they disobeyed and transgressed.

113. They are not the same; among the People of the Book is a community standing and reciting the Verses of Allah in the hours of night and they prostrate.

114. They believe in Allah and the Last Day

أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ					
[from]	and forbidding	the right	Enjoining	for the mankind.	raised
(the) People	believed	And if	in Allah.	and believing	the wrong
لَن يَضُرَّوكُمْ إِن يَنْصُرُوا يَنْصُرُوا يَغْتُلُوكُمْ يُولُوكُمْ أَلَاذِبَارَ ثُمَّ لَا يُفْعَلُونَ					
And if	a hurt.	except	they harm you	Never will	
they will be helped.	not	then	the backs,	they will turn (towards) you	they fight you,
ثُمَّ يُفْعَلُونَ					
they are found	wherever	the humiliation	on them	Struck	111
إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ					
the people.	from	and a rope	Allah	from	with a rope
on them	and struck	Allah	from	wrath	And they incurred
in the Verses	disbelieve	they used to	(is) because	That	the poverty.
(is) because	That	right.	without	the Prophets	and they killed
(of) Allah					
the same;	(They all are) not	112	transgress.	and they used to	they disobeyed
(and) reciting	standing	(is) a community	of the Book	the People	among
prostrate.	and they	(of) the night	(in the) hours	the Verses of Allah	
the Last	and the Day	in Allah	They believe		113

and they enjoin what is right and forbid what is wrong and they hasten in doing good deeds. And those are among the righteous.

115. And whatever good they do, they will never be denied its (reward). And Allah is All-Knowing of the God-fearing.

116. Indeed, those who disbelieve - never will their wealth and their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein forever.

117. The example of what they spend in the life of this world is like that of a wind containing frost, which strikes the harvest of people who have wronged themselves and destroys it. And Allah has not wronged them, but they wronged themselves.

118. O you who believe! Do not take as intimates other than yourselves (i.e., believers), for they will not spare you any ruin. They wish to distress you. Indeed, hatred has become apparent from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the Verses, if

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ					
and they enjoin	[with] the right	and forbid	[from]	the wrong	
وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ					
and they hasten	in	the good deeds.	And those	(are) from	the righteous.
وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ					
114	And whatever	they do	of	a good,	then never will
115	And Allah	(is) All-Knowing	of the God-fearing.		
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ					
Indeed,	those who	disbelieved	never will	avail	[for] them
and not	their children	against	Allah	anything,	and those
116	(are) the companions	(of) the Fire,	they	in it	(will) abide forever.
مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ					
Example	(of) what	they spend	in	this	[the] life
(is) like the example	(of) a wind	in it	(is) frost,	it struck	(the) harvest
(of) a people	who wronged	themselves,	then destroyed it.	And not	
(has) Allah wronged them	[and] but	themselves	they wronged.	117	O you
الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن					
who	(Do) not	take	(as) intimates	from	other than yourselves,
they will spare you	(any) ruin.	They wish	what	distresses you.	Indeed,
(has become) apparent	the hatred	from	their mouths,	and what	conceals
their breasts	(is) greater.	Certainly	We made clear	for you	the Verses,
	if				

with three thousand
Angels sent down?

125. Nay, if you are patient and fear Allah and they (enemy) come upon you suddenly, your Lord will reinforce you with five thousand Angels having marks.

126. And Allah made it not except as good news for you and to reassure your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

127. That He may cut off a part from those who disbelieved or suppress them so that they turn back disappointed.

128. Not for you is the decision whether He turns to them or punishes them, for indeed, they are wrongdoers.

129. And to Allah belongs whatever is in the heavens and whatever is in the earth, He forgives whom He wills and punishes whom He wills. And Allah is All-Forgiving, Most Merciful.

130. O you who believe! Do not consume usury doubled and multiplied. And fear Allah so that you may be successful.

131. And fear the Fire which is prepared for the disbelievers.

132. And obey Allah and the Messenger so that you may

بِثَلَاثَةِ ۖ أَلْفٍ مِّنَ الْمَلَائِكَةِ مُزْلَيْنَ ۚ	بَلَىٰ	١٢٤	Nay,	124	[the ones] sent down?	[the] Angels	[of]	thousand[s]	with three
إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ۖ أَلْفٍ مِّنَ الْمَلَائِكَةِ			suddenly,	[of]	and (they) come upon you	and fear (Allah)	you are patient	if	
مُسَوِّمِينَ ۚ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ ۚ وَمَا الْنَصْرُ إِلَّا			(as) good news	except	Allah made it	And not	125	[the ones] having marks.	
مِّن عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۚ لِيَقْطَعَ			except	[the] victory	And (there is) no	with it.	your hearts	and to reassure	for you
طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ			That He may cut off	126	the All-Wise.	the All-Mighty,	Allah,	[near]	from
فَيَنْقَلِبُوا ۚ			so (that) they turn back	suppress them	or	disbelieved	those who	of	a part
خَاطِبِينَ ۚ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ			of anything	the decision	of	for you	Not	127	disappointed.
أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ			(are) wrongdoers.	for indeed, they	punishes them	or	to them	He turns	whether
وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي			(is) in	and what	the heavens	(is) in	what	And to Allah (belongs)	128
الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ			He wills.	whom	and punishes	He wills	[for] whom	He forgives	the earth,
وَاللَّهُ غَفُورٌ رَّحِيمٌ ۚ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا			believe!	who	O you	129	Most Merciful.	(is) All-Forgiving,	And Allah
لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ			Allah	And fear	multiplied.	doubled	the usury	eat	(Do) not
لَعَلَّكُمْ تَفْلِحُونَ ۚ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ			(is) prepared	which	the Fire	And fear	130	(be) successful.	so that you may
لِلْكَافِرِينَ ۚ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ			so that you may	and the Messenger	Allah	And obey	131	for the disbelievers.	

receive mercy.

133. And hasten towards forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the pious.

134. Those who spend in ease and hardship and those who restrain their anger and pardon people - and Allah loves the good-doers.

135. And those when they do immorality or wrong themselves, they remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? And they do not persist knowingly in what they have done.

136. Those - their reward is forgiveness from their Lord and Gardens beneath which rivers flow, wherein they will abide forever. An excellent reward for the (righteous) workers.

137. Similar situations have passed before you, so travel in the earth and see how was the end of those who denied.

138. This is a declaration for the people and guidance and admonition for the God-fearing.

139. And do not loose heart and do not grieve

تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ				
forgiveness	to	And hasten	132	receive mercy.
مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ				
and the earth	(is like that of)	the heavens	its width	and a Garden - your Lord from
أَعَدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ				
[the] ease	in	spend	Those who	133 for the pious. prepared
وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ				
and those who pardon	the anger	and those who restrain	and (in) the hardship	
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾				
the good-doers.	loves	and Allah	the people -	[from]
وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ				
themselves -	wronged	or	immorality	they did when And those
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرَ				
(can) forgive	and who	for their sins -	then ask forgiveness	Allah they remember
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا				
what	on	they persist	And not	Allah? except the sins
فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ جَزَاؤُهُمْ				
their reward	Those -	135	know	while they they did
مَغْفِرَةً مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرَىٰ مِن تَحْتِهَا				
underneath it	from	flows	and Gardens	their Lord from (is) forgiveness
الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرُ الْعَامِلِينَ				
(for) the (righteous) workers.	reward	And an excellent	in it.	abiding forever the rivers,
﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فسيرُوا فِي				
in	then travel	situations,	before you	passed Verily 136
﴿١٣٧﴾ الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ				
137	(of) the deniers.	(the) end	was	how and see the earth
هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ				
and admonition	and guidance	for the people	(is) a declaration	This
لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا				
grieve	and (do) not	weaken	And (do) not	138 for the God-fearing.

and you will be superior, if you are believers.

140. If a wound has touched you, then certainly a similar wound has touched the people. And these days (of varying fortunes), We alternate among the people and so that Allah makes evident those who believe and take from among you martyrs. And Allah does not love the wrongdoers.

141. And so that Allah may purify those who believe and destroy the disbelievers.

142. Or do you think that you will enter Paradise while Allah has not yet made evident among you who strove hard (in His way) and made evident those who are steadfast.

143. And certainly you used to wish for death before you met it, then indeed you had seen it while you were looking on.

144. Muhammad (SAWS) is not but a Messenger, certainly many Messengers have passed away before him. So if he died or is slain, will you turn back on your heels? And whoever turns back on his heels not the least harm will he do to Allah, and Allah will reward those who are grateful.

145. And it is not

وَأَنْتُمْ	الْأَعْلَوْنَ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	139
and you (will be)	[the] superior,	if	you are	believers.	
إِنْ	يَمَسَّكُمْ	فَرَحٌ	فَقَدْ	مَسَّ	الْقَوْمَ
If	touched you	a wound,	so certainly	(has) touched	the people
فَرَحٌ	مِثْلُهُ	وَتِلْكَ	الْأَيَّامُ	نُدَاوِلُهَا	بَيْنَ
wound	like it.	And this	[the] days	We alternate them	among
النَّاسِ	وَلِيَعْلَمَ	اللَّهُ	الَّذِينَ	ءَامَنُوا	وَيَتَّخِذَ
the people	and so that Allah makes evident		those who	believe[d]	and take
مِنْكُمْ	شُهَدَاءَ	وَاللَّهُ	لَا	يُحِبُّ	الظَّالِمِينَ
from you	martyrs.	And Allah	(does) not	love	the wrongdoers.
وَلِيُمَحِّصَ	اللَّهُ	الَّذِينَ	ءَامَنُوا	وَيَمْحَقَ	الْكَافِرِينَ
And so that Allah may purify		those who	believe	and destroy	the disbelievers.
أَمْ	حَسِبْتُمْ	أَنْ	تَدْخُلُوا	الْجَنَّةَ	141
Or	do you think	that	you will enter	Paradise	
وَلَمَّا	يَعْلَمِ	اللَّهُ	الَّذِينَ	جَاهَدُوا	مِنْكُمْ
while Allah has not yet made evident		those who	strove hard	among you	
وَيَعْلَمَ	الصَّابِرِينَ	وَلَقَدْ	كُنْتُمْ	تَمَنُّونَ	142
and made evident	the steadfast.	And certainly	you used to	wish	
الْمَوْتَ	مِنْ قَبْلِ	أَنْ	تَلْقَوْهُ	فَقَدْ	رَأَيْتُمُوهُ
for [the] death	before	[that]	you met it,	then indeed,	you have seen it
وَأَنْتُمْ	نُظَرُونَ	وَمَا	مُحَمَّدٌ	إِلَّا	143
while you were	looking on.	And not	(is) Muhammad -	except	
رَسُولٌ	قَدْ	خَلَّتْ	مِنْ قَبْلِهِ	الرُّسُلُ	144
a Messenger,	certainly	passed away	before him	[the] (other) Messengers.	
أَفَاِنْ	مَاتَ	أَوْ قُتِلَ	أَنْقَلَبْتُمْ	عَلَى	أَعْقَابِكُمْ
So if	he died	or	(is) slain	will you turn back	on
وَمَنْ	يَنْقَلِبْ	عَلَى	عَقْبَيْهِ	فَلَنْ	يَضُرَّ
And whoever	turns back	on	his heels	then never will	he harm
شَيْئًا	وَسَيَجْزِي	اللَّهُ	الشَّاكِرِينَ	وَمَا	145
(in) anything.	And Allah will reward	the grateful ones.	And not		

for a soul that he dies except by the permission of Allah at a decree determined. And whoever desires the reward of this world, **We** will give him thereof; and whoever desires the reward of the Hereafter, **We** will give him thereof. And soon **We** will reward those who are grateful.

146. And how many a Prophet fought; with him fought many religious scholars. But they never lost heart for what befell them in the way of Allah, nor did they weaken or give in. And Allah loves those who are patient.

147. And their words were not except that they said, 'Our Lord, forgive us our sins and our excesses in our affairs and make our feet firm and give us victory against the disbelieving people.'

148. So Allah gave them the reward in this world and good reward in the Hereafter. And Allah loves the good-doers.

149. O you who believe! If you obey those who disbelieve, they will turn you back on your heels, then you will turn back as losers.

150. Nay, Allah is your Protector and **He** is best

كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ					
by the permission of Allah,	except	he dies	that	for a soul	is
كِنَبَأًا مُّوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا					
(of) the world -	reward	desires	And whoever	determined.	(at a) decree
نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ					
of the Hereafter	reward	desires	and whoever	thereof;	We will give him
نُؤْتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾					
145	the grateful ones.	And We will reward	thereof.	We will give him	
وَكَاثِرِينَ مِّنْ نَّبِيٍّ قَتَلَ مَعَهُ رِيشُونَ كَثِيرٌ					
(were) many religious scholars.	with him	fought;	a Prophet	from	And how many
فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ					
(of) Allah	(the) way	in	befell them	for what	they lost heart
وَمَا ضَعُفُوا وَمَا أَسْتَكَاثُوا وَاللَّهُ يُحِبُّ					
loves	And Allah	they gave in.	and not	they weakened	and not
الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ					
that	except	their words	were	And not	146 the patient ones.
قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي					
in	and our excesses	our sins	for us	forgive	'Our Lord they said,
أَمْرِنَا وَثَبَّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ					
[the people]	against	and give us victory	our feet	and make firm	our affairs
الْكَافِرِينَ ﴿١٤٧﴾ فَقَالَ لَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ					
and good	(in) the world	reward	So Allah gave them	147	the disbelievers.'
ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَا أَيُّهَا					
O you	148	the good-doers.	loves	And Allah	(in) the Hereafter. reward
الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا					
disbelieve,	those who	you obey	If	believe!	who
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ					
(as) losers.	then you will turn back	your heels,	on	they will turn you back	
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرٌ					
(is) the best	and He	(is) your Protector	Allah	Nay,	149

of Helpers.

151. We will cast terror in the hearts of those who disbelieve because they associated partners with Allah for which He had not sent down any authority. And their refuge will be the Fire and wretched is the abode of the wrongdoers.

152. And certainly Allah had fulfilled His promise to you when you were killing them by His permission until you lost courage and fell to disputing concerning the order and disobeyed after He had shown you that which you love. Among you are some who desire this world and among you are some who desire the Hereafter. Then He diverted you from them so that He may test you. And surely He has forgiven you. And Allah is the Possessor of Bounty for the believers.

153. (Remember) when you were running uphill without casting a glance at anyone while the Messenger was calling you from behind. So He repaid you with distress upon distress so that you would not grieve for that which had escaped you or that which had befallen you.

النَّاصِرِينَ	سَنُلْقِي	فِي	قُلُوبِ	الَّذِينَ	150	(of) those who	(the) hearts	in	We will cast	150	(of) the Helpers.
كَفَرُوا	الرُّعْبَ	بِمَا	أَشْرَكُوا	بِاللَّهِ	مَا	what	with Allah,	they associated partners	because	[the] terror	disbelieve
لَمْ	يُنْزَلْ	بِهِ	سُلْطَانًا	وَمَا	وَهُمْ	and their refuge	any authority,	about it	He sent down	not	
النَّارُ	وَيُسْ	مَثْوَى	الظَّالِمِينَ	151	[of] the wrongdoers.	(is) the abode	and wretched	(will be) the Fire			
وَلَقَدْ	صَدَقَكُمُ	اللَّهُ	وَعْدَهُ	إِذْ	تَحْسُونَهُمْ	you were killing them	when	His promise,	Allah fulfilled to you	And certainly	
بِإِذْنِهِ	حَتَّى	إِذَا	فَشِلْتُمْ	وَتَنَزَعْتُمْ		and you fell to disputing	you lost courage	when	until	by His permission,	
فِي	الْأَمْرِ	وَعَصَيْتُمْ	مِنْ	بَعْدِ	مَا	He had shown you	[what]	after	and you disobeyed	the order	concerning
مَا	تُحِبُّونَ	مِنْكُمْ	مَنْ	يُرِيدُ	الدُّنْيَا	the world	desire	(are some) who	Among you	you love.	what
وَمِنْكُمْ	مَنْ	يُرِيدُ	الْآخِرَةَ	ثُمَّ		Then	the Hereafter.	desire	(are some) who	and among you	
صَرَفَكُمُ	عَنْهُمْ	لِيَبْتَلِيَكُمْ	وَلَقَدْ	عَفَا		(He) forgave	And surely	so that He may test you.	from them	He diverted you	
عَنْكُمْ	وَاللَّهُ	ذُو	فَضْلٍ	عَلَى	الْمُؤْمِنِينَ	the believers.	for	(of) Bounty	(is) the Possessor	And Allah	you.
152	وَإِذْ	تَصْعَدُونَ	وَلَا	تَكُونُونَ	عَلَى	casting a glance	and not	you were running uphill	When		
أَحَدٍ	وَالرَّسُولُ	يَدْعُوكُمْ	فِي	أُخْرَبَكُمْ		from behind you.	[in]	was calling you	while the Messenger	(at) anyone	
فَأَتْبَعَكُمْ	عَمَّا	بِغَمٍ	لِكَيْلَا	تَحْزَنُوا		you grieve	so that not	on distress	(with) distress	So (He) repaid you	
عَلَى	مَا	فَاتَكُمْ	وَلَا	مَا	أَصَابَكُمْ	(had) befallen you.	what	and not	escaped you	what	over

And Allah is All-Aware of what you do.

154. Then He sent down on you, after the distress, security - slumber overcoming a group of you, while another group worried about themselves, thinking about Allah other than the truth - the thought of ignorance, saying, 'Is there anything for us in this matter.' Say, 'Indeed all the matter belongs to Allah.' They hide in themselves what they do not reveal to you. They say, 'If there was anything for us in this matter we would not have been killed here.' Say, 'Even if you had been in your houses, those on whom death was decreed would have surely gone forth to their places of death. And that Allah might test what is in your breasts and purge what is in your hearts. And Allah is All-Aware of what is in the breasts.

155. Indeed, those who turned back among you on the day when the two hosts met - Shaitaan made them slip for what they had earned.

وَاللَّهُ	خَيْرٌ	بِمَا	تَعْمَلُونَ	ثُمَّ	
And Allah	(is) All-Aware	of what	you do.	Then	153
أَنْزَلَ	عَلَيْكُمْ	مِنْ بَعْدِ	الْغَمِّ	أَمْنَةً	نُعَاسًا
He sent down	upon you	after	the distress	security -	slumber
يَعْتَنِي	طَائِفَةٌ	مِنْكُمْ	وَطَائِفَةٌ	قَدْ	أَهَمَّتْهُمْ
overcoming	a group	of you,	while a group	certainly	worried [them]
أَنْفُسَهُمْ	يَظُنُّونَ	بِاللَّهِ	غَيْرَ	الْحَقِّ	ظَنٍّ
(about) themselves	thinking	about Allah	other than	the truth -	(the) thought
الْجَاهِلِيَّةِ	يَقُولُونَ	هَلْ	لَنَا	مِنْ	الْأَمْرِ
(of) [the] ignorance.	saying,	'Is (there)	for us	from	the matter
مِنْ	شَيْءٍ	قُلْ	إِنَّ	الْأَمْرَ	كُلَّهُ لِلَّهِ
any	thing?'	Say,	'Indeed	the matter	(is) for Allah.'
يُخْفُونَ	فِي	أَنْفُسِهِمْ	مَا	لَا	يُبْدُونَ لَكَ
They hide	in	themselves	what	not	to you, they reveal
يَقُولُونَ	لَوْ	كَانَ	لَنَا	مِنْ	الْأَمْرِ شَيْءٌ
They say,	'If	was	for us	from	the matter anything
مَا	قُتِلْنَا	هَهُنَا	قُلْ	لَوْ	كُنْتُمْ فِي
not	we (would have been) killed	here.'	Say,	'If	you were in
يُؤْتِيَكُمْ	لَبَرَزَ	الَّذِينَ	كُتِبَ	عَلَيْهِمْ	
your houses,	surely (would have) come out	those who -	was decreed	upon them	
أَقْتُلُ	إِلَى	مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ	اللَّهُ	مَا
[the] death	towards	their places of death.	And that Allah might test	what	
فِي	صُدُورِكُمْ	وَلِيَمْحِصَ	مَا	فِي	
(is) in	your breasts	and that He may purge	what	(is) in	
قُلُوبِكُمْ	وَاللَّهُ	عَلِيمٌ	بِذَاتِ الصُّدُورِ		
And Allah	(is) All-Aware	of what (is in) the breasts.			154
إِنَّ	الَّذِينَ	تَوَلَّوْا	مِنْكُمْ	يَوْمَ	الَّتَقَى الْجَمْعَانِ
Indeed,	those who	turned back	among you	on (the) day	the two hosts - met
إِنَّمَا	أَسْرَزَلَهُمُ	الشَّيْطَانُ	بِبَعْضِ	مَا	كَسَبُوا
only	made them slip	the Shaitaan	for some	(of) what	they (had) earned.

And surely Allah forgave them and indeed, Allah is All-Forgiving, All-Forbearing.

156. O you who believe! Do not be like those who disbelieved and said about their brothers when they traveled in the earth or they went out fighting, 'If they had been with us, they would not have died nor been killed.' So Allah makes that a regret in their hearts. And it is Allah who gives life and causes death and Allah is All-Seer of what you do.

157. And if you are killed in the way of Allah or die - certainly forgiveness and Mercy from Allah are better than what they accumulate.

158. And if you die or are killed, to Allah you will be gathered.

159. Because of Mercy from Allah you dealt gently with them. And if you had been rude and harsh at heart, surely they would have dispersed from around you. Then pardon them and ask forgiveness for them, and consult them in the matters. Then when you have decided, then put your trust in Allah. Indeed, Allah

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ	And surely Allah forgave them and indeed, Allah is All-Forgiving,
حَلِيمٌ	All-Forbearing.
تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ	(Do) not believe[d]! who O you 155
إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى	about their brothers and they said disbelieved like those who be
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا	[those] fighting, they were or the earth in they traveled when
لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ	and not they (would) not (have) died with us, they had been 'If
وَاللَّهُ يُمْحِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	their hearts, in a regret that So Allah makes they were killed.'
وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ	(is) All-Seer. you do of what and Allah and causes death, gives life And Allah
مُتُّم لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا	or of Allah the way in you are killed And if 156
يَجْمَعُونَ وَلَيْنَ مُتُّم أَوْ قُتِلْتُمْ لَإِلَى	of what are better and Mercy Allah from certainly forgiveness die[d] -
اللَّهُ تُحْشَرُونَ فِيمَا رَحِمَهُ مِّن	surely to are killed, or you die And if 157 they accumulate.
اللَّهُ لَئِنْ لَّمْ يَكُنْ لَّهُمْ وَلَوْ كُنْتُمْ فَظًا غَلِيظَ	from (of) Mercy So because 158 you will be gathered. Allah
الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ	(and) harsh rude you had been And if with them. you dealt gently Allah
عَنْهُمْ وَأَسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ	Then pardon around you. from surely they (would have) dispersed (at) [the] heart,
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ	the matters. in and consult them for them and ask forgiveness [from] them
	Allah Indeed, Allah. on then put trust you have decided, Then when

loves those who put their trust in Him.

160. If Allah helps you, then none can overcome you; and if He forsakes you, who is there who can help you after Him? And on Allah let the believers put their trust.

161. And not is for any Prophet that he defrauds. And whoever defrauds will bring whatever he had defrauded on the Day of Resurrection. Then every soul will be repaid in full what it earned and they will not be wronged.

162. So is the one who pursues the pleasure of Allah like the one who draws upon himself the wrath of Allah, and his abode is hell, a wretched destination?

163. They are in varying degrees in the sight of Allah, and Allah is All-Seer of what they do.

164. Certainly Allah bestowed His Favor upon the believers when He raised among them a Messenger from themselves, reciting to them His Verses and purifying them and teaching them the Book and wisdom, although they had been before in clear error.

يُحِبُّ	الْمُتَوَكِّلِينَ	إِنْ	يَنْصُرْكُمْ اللَّهُ
loves	the ones who put trust (in Allah).	If	Allah helps you,
فَلَا	غَالِبَ لَكُمْ	وَإِنْ	يَخْذُلْكُمْ
then none	(can) overcome	and if	He forsakes you,
ذَا الَّذِي	يَنْصُرْكُمْ	مِنْ بَعْدِهِ	وَعَلَى اللَّهِ
is the one	(who can) help you	after Him?	And on Allah -
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	وَمَا كَانَ لِنَبِيٍّ		
let the believers put (their) trust.	for a Prophet	And not	is
أَنْ يَغْلِبَ	وَمَنْ يَغْلُلْ	يَأْتِ بِمَا	غَلَّ
he defrauds,	And whoever	will bring	he had defrauded
يَوْمَ الْقِيَمَةِ	ثُمَّ تُوَفَّى	كُلُّ نَفْسٍ	
(of) Resurrection.	Then	is repaid in full	every soul
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ			
what	it earned	and they	(will) not
أَفَمَنْ	اتَّبَعَ رِضْوَانَ اللَّهِ	كَمَنْ	بَاءَ
So is the one who	pursues	like (the one) who	draws
يَسْخَطُ	مِنْ اللَّهِ	وَمَأْوَاهُ	جَهَنَّمَ
on (himself) wrath	of Allah	and his abode	(is) hell,
الْمَصِيرُ	هُمْ	دَرَجَاتٍ	عِنْدَ اللَّهِ
(is) [the] destination?	They	(are in varying) degrees	near Allah,
وَاللَّهُ	بَصِيرٌ	بِمَا	يَعْمَلُونَ
and Allah	(is) All-Seer	of what	they do.
مَنْ	اللَّهُ	عَلَى الْمُؤْمِنِينَ	إِذْ بَعَثَ
Allah bestowed a Favor	upon	the believers	as He raised
رَسُولًا	مِنْ أَنْفُسِهِمْ	يَتْلُوا	عَلَيْهِمْ
a Messenger	from	themselves	reciting to them
وَيُزَكِّيهِمْ	وَيُعَلِّمُهُمُ	الْكِتَابَ	وَالْحِكْمَةَ
and purifying them,	and teaching them	the Book	and the wisdom,
وَإِنْ	كَانُوا	مِنْ قَبْلُ	لَفِي ضَلَالٍ
although	they were	before (that)	certainly in (the) error

165. Or when disaster struck you, surely you had struck them with twice of it, you said, 'From where is this?' Say, 'It is from yourselves.' Indeed, Allah is on every thing All-Powerful.

166. And what struck you on the day the two hosts met by the permission of Allah that He might make evident the believers.

167. And that He might make evident those who are hypocrites. And it was said to them, 'Come, fight in the way of Allah or defend.' They said, 'If we knew fighting, certainly we would have followed you.' That day they were nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah is Most Knowing of what they conceal.

168. Those who said about their brothers while sitting (at home), 'If they had obeyed us they would not have been killed.' Say, 'Then avert death from yourselves if you are truthful.'

169. And do not think of those who are killed in the way of Allah as dead. Nay! They are alive;

أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ	Or	when	struck you	disaster,	surely	you (had) struck (them)
مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ	twice of it,	you said,	'From where	(is) this?'	Say,	'It (is) from
أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	yourselves.'	Indeed,	Allah	(is) on	every	thing
وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ	165	And what	struck you	(on) the day	(when) met	the two hosts
فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ	by (the) permission	(of) Allah	and that He (might) make evident	the believers.		
وَلِيَعْلَمَ الَّذِينَ نَافَقُوا	166	And that He (might) make evident	those who	(are) hypocrites.		
وَقِيلَ لَهُمْ تَعَالَوْا فَنَلْوَ فِي سَبِيلِ اللَّهِ	And it was said	to them,	'Come,	fight	in	the way
أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا	or	defend.'	They said,	'If	we knew	fighting
لَاتَّبَعْنَكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ	they -	certainly we (would have) followed you.'	They	to disbelief	that day	(were) nearer
مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي	than [them]	to the faith,	saying	with their mouths	what	(was) not
قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ	their hearts.	And Allah	(is) Most Knowing	(of) what	they conceal.	167
الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا	Those who	said	about their brothers	'If	while they sat,	not
قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ	they (would have been) killed.'	Say,	'Then avert	from	yourselves	[the] death
إِنْ كُنْتُمْ صَادِقِينَ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا	truthful.	you are	if	And (do) not	think	(of) those who
فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ	168	as dead.	Nay!	They are alive,	near	their Lord;

they are receiving provision from their Lord.

170. Rejoicing in what Allah bestowed them of His Bounty and they receive good tidings about those who have not yet joined them but are left behind - that there will be no fear on them and nor will they grieve.

171. They receive good tidings of Favor from Allah and Bounty and that Allah does not let go waste the reward of the believers.

172. Those who responded to Allah and the Messenger after injury befell them - for those who did good among them and feared Allah is a great reward.

173. Those to whom the people said, 'Indeed, the people have gathered against you, so fear them.' But it only increased their faith and they said, 'Sufficient for us is Allah and He is the best Disposer of affairs.'

174. So they returned with Favor from Allah and Bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the Possessor of great Bounty.

175. It is only Shaitaan who frightens you of his allies. So do not fear them, but fear Me, if you are believers.

176. And do not be grieved by those who

رُزِقُونَ ۞ فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ						
of	Allah bestowed them	in what	Rejoicing	169	they are given provision.	
فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۞ وَيَسْتَبْشِرُونَ بِنِعْمَةِ						
yet joined	(have) not	about those who	and they receive good tidings	His Bounty,		
مِنْ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ						
on them	fear	that (there will be) no	(but are) left behind - [from]	[with] them		
الْمُؤْمِنِينَ ۞ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ						
of Favor	They receive good tidings	170	will grieve.	they	and not	
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا ۞ أَجْرٌ عَظِيمٌ ۞ الَّذِينَ قَالَ لَهُمُ						
(the) reward	lets go waste	(does) not	Allah	and that	and Bounty	Allah from
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ ۖ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانْقَلَبُوا بِنِعْمَةِ						
and the Messenger	to Allah	responded	Those who	171	(of) the believers.	
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا ۞ أَجْرٌ عَظِيمٌ ۞ الَّذِينَ قَالَ لَهُمُ						
among them	did good	for those who	the injury - befell them - what	after		
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ ۖ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانْقَلَبُوا بِنِعْمَةِ						
to them	said	Those who	172	great.	(is) a reward -	and feared Allah,
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ ۖ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانْقَلَبُوا بِنِعْمَةِ						
so fear them.	against you,	gathered	(have) certainly	the people	'Indeed	[the people],
(is) Allah 'Sufficient for us and they said, (in the) faith But it increased them						
مِنْ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ						
with (the) Favor	So they returned	173	[the] Disposer of affairs.	and (He) is the best		
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ ۖ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانْقَلَبُوا بِنِعْمَةِ						
And they followed	any harm.	touched them	not	and Bounty,	Allah	of
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ ۖ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانْقَلَبُوا بِنِعْمَةِ						
174	great.	(of) Bounty	(is) Possessor	and Allah	(of) Allah,	the pleasure
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ ۖ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانْقَلَبُوا بِنِعْمَةِ						
fear them,	So (do) not	(of) his allies.	frightens (you)	the Shaitaan	that	(It is) only
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ ۖ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانْقَلَبُوا بِنِعْمَةِ						
those who	grieve you	And (let) not	175	believers.	you are	if but fear Me,

hasten in disbelief. Indeed, they will never harm Allah in anything. Allah intends that **He** will not give them any portion in the Hereafter, and for them is a great punishment.

177. Indeed, those who purchase disbelief (in exchange) for faith - never will they harm Allah in anything, and for them is a painful punishment.

178. And let not think those who disbelieve that **Our** respite to them is good for them. **We** only give respite to them so that they may increase in sins, and for them is a humiliating punishment.

179. Allah does not leave the believers in the state you are until **He** separates the evil from the good. Nor does Allah inform you about the unseen, but Allah chooses from **His** Messengers whom **He** wills. So believe in Allah and **His** Messengers, and if you believe and fear **Him**, then for you is a great reward.

180. And do not think about those who (greedily) withhold what Allah has given them of **His** Bounty that it is good for them. Nay, it is bad for them. Their necks will be encircled by what they withheld

يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُوا اللَّهَ	hasten	in(to)	[the] disbelief.	Indeed, they	will never	harm	Allah
شَيْئًا يُرِيدُ اللَّهُ إِلَّا يَجْعَلْ لَهُمْ حَظًّا فِي	(in) anything.	Allah intends	that not	He will set	for them	any portion	in
الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ إِنَّ الَّذِينَ	the Hereafter.	And for them	(is) a punishment	great.	176	Indeed,	those who
أَشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُوا اللَّهَ	(have) purchased	[the] disbelief	with the faith	will never	harm	Allah	
شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ وَلَا يَحْسَبَنَّ	(in) anything.	and for them	(is) a punishment	painful.	177	And (let) not	think
الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ	those who	disbelieved	that	We give respite	to them	(is) good	for themselves.
إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ	Only	We give respite	to them	so that they may increase	(in) sins,	and for them	
عَذَابٌ مُّهِينٌ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى	(is) a punishment	humiliating.	178	Allah is not	to leave	the believers	on
مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَيْرَ مِنَ الطَّيِّبِ	what	you (are)	in [it]	until	He separates	the evil	from
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي	And Allah is not	to inform you	about	the unseen,	[and] but	Allah	chooses
مِنْ رُّسُلِهِ مَنْ يَشَاءُ فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ	from	His Messengers	whom	He wills,	so believe	in Allah	and His Messengers,
وَإِنْ تَوَلَّوْا وَتَقَوْا فَلَكُمْ أَجْرٌ عَظِيمٌ	and if	you believe	and fear (Allah)	then for you	(is a) reward	great.	179
وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ	And (let) not	think	those who	withhold	of what	Allah (has) given them	
مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ	of	His Bounty	(that) it	(is) good	for them.	Nay,	it
سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ	(is) bad	for them.	Their necks will be encircled	(with) what	they withheld	[with it]	

on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah is All-Aware of what you do.

181. Certainly, Allah has heard the saying of those who said, 'Indeed, Allah is poor and we are rich.' We will record what they said and their killing the Prophets without right, and We will say, 'Taste the punishment of the Burning Fire.'

182. That is because of what your hands have sent forth and Allah is not unjust to His slaves.

183. Those who said, 'Indeed, Allah has taken a promise that we should not believe in a Messenger until he brings to us a sacrifice that is consumed by fire.' Say, 'Surely came to you Messengers before me with clear Signs and with what you speak.. So why did you kill them, if you are truthful?'

184. Then if they reject you, then certainly many Messengers were rejected before you, who came with clear Signs and Scriptures and the Enlightening Book.

185. Every soul will taste death, and you will be paid your reward in full only

يَوْمَ	الْقِيَمَةِ	وَلِلَّهِ	مِيرَاثُ	السَّمَوَاتِ
on (the) Day	of [the] Resurrection.	And for Allah	(is the) heritage	(of) the heavens
وَالْأَرْضِ	وَاللَّهُ	بِمَا	تَعْمَلُونَ	خَبِيرٌ
and the earth.	And Allah,	with what	you do,	(is) All-Aware.
لَقَدْ	سَمِعَ اللَّهُ	قَوْلَ	الَّذِينَ	قَالُوا إِنَّ
Certainly,	Allah heard	(the) saying	(of) those who	said,
اللَّهُ	فَقِيرٌ	وَنَحْنُ	أَغْنِيَاءُ	سَنَكْتُبُ مَا
Allah	(is) poor	while we	(are) rich.	they said what We will record
وَقَتْلَهُمْ	الْأَنْبِيَاءَ	بِغَيْرِ	حَقٍّ	وَنَقُولُ ذُوقُوا
and their killing	the Prophets	without	(any) right,	Taste and We will say,
عَذَابَ	الْحَرِيقِ	ذَلِكَ	بِمَا	قَدَّمَتْ
(the) punishment	(of) the Burning Fire.	That	(is) because	(of what) sent forth
أَيْدِيكُمْ	وَأَنَّ	اللَّهُ	لَيْسَ	بِظَلَامٍ
your hands	and that	Allah	(is) not	unjust to His slaves.
الَّذِينَ	قَالُوا إِنَّ	اللَّهُ	عَهِدَ	إِلَيْنَا
Those who	said,	Allah	(has) taken promise	that not from us
نُؤْمِنُ	لِرَسُولٍ	حَتَّى	يَأْتِينَا	بِقُرْبَانٍ
we (should) believe	in a Messenger	until	he brings to us	a sacrifice - he consumes it
النَّارُ	قُلْ	قَدْ	جَاءَكُمْ	رُسُلٌ
the fire.	Say,	'Surely	came to you	Messengers before me
بِالْبَيِّنَاتِ	وَبِالَّذِي	قُلْتُمْ	فَلِمَ	قَتَلْتُمُوهُمْ
with the clear Signs	and with what	you speak.	So why	you killed them,
إِنْ	كُنْتُمْ	صَادِقِينَ	فَإِنْ	كَذَّبُوكَ
if	you are	truthful.	Then if	they reject you,
فَقَدْ	كُذِّبَ	رُسُلٌ	مِّن قَبْلِكَ	جَاءُوا
then certainly	were rejected	Messengers	(who) came	with the clear Signs
وَالزُّبُرِ	وَالكِتَابِ	الْمُنِيرِ	كُلُّ	نَفْسٍ
and the Scriptures	and the Book -	[the] Enlightening.	Every	soul
ذَاقَهُ	الْمَوْتَ	وَأِنَّمَا	تُؤْفَقُونَ	أَجُورَكُمْ
(will) taste	[the] death,	and only	you will be paid in full	your reward

on the Day of Resurrection. Then whoever is drawn away from the Fire and admitted in Paradise, then surely he is successful. And the life of this world is nothing but enjoyment of delusion.

186. You will certainly be tested in your wealth and yourselves. And you will certainly hear hurtful things from those who were given the Book before you and from those who associate partners with Allah. But if you are patient and fear Allah - indeed, that is of the matters of determination.

187. And when Allah took a Covenant from those who were given the Book (saying), 'You certainly make it clear to mankind and do not conceal it.' Then they threw it behind their backs and exchanged it for a little price. And wretched is what they purchased.

188. Do not think that those who rejoice in what they have brought and they love to be praised for what they have not done - so do not think that they will escape from the punishment; and for them is a painful punishment.

يَوْمَ	الْقِيَمَةِ	فَمَنْ	زُحِرَ	عَنِ النَّارِ
(on) the Day	of [the] Resurrection.	Then whoever	(is) drawn away	from the Fire
وَأَدْخَلَ	الْجَنَّةَ	فَقَدْ	فَازَ	وَمَا الْحَيَوةُ
and admitted	(to) Paradise	then surely	he is successful.	(is) the life
الدُّنْيَا	إِلَّا مَتَاعُ	الْعُرُورِ	لَتَبْلُوكَ	
(of) the world	except enjoyment	of delusion.	185	You will certainly be tested
فِي	أَمْوَالِكُمْ	وَأَنْفُسِكُمْ	وَلَتَسْمَعَنَّ	
in	your wealth	and yourselves.	And you will certainly hear	
مِنَ الَّذِينَ	أُوتُوا	الْكِتَابَ	مِنْ قَبْلِكُمْ	وَمِنَ
from	those who	were given	the Book	and from
الَّذِينَ	أَشْرَكُوا	أَذَى	كَثِيرًا	وَإِن
those who	associate partners with Allah -	hurtful things	many,	and if
تَصْبِرُوا	وَتَتَّقُوا	فَإِنَّ	ذَلِكَ	مِنْ
you are patient	and fear (Allah)	then indeed,	that	(is) of
عَزَمِ	الْأُمُورِ	وَإِذْ	أَخَذَ اللَّهُ	مِيثَاقَ
the matters of determination.	186	And when	Allah took	a Covenant
الَّذِينَ	أُوتُوا	الْكِتَابَ	لَتُبَيِّنَهُ	لِلنَّاسِ
(from) those who	were given	the Book,	`You certainly make it clear	to the mankind
وَلَا	تَكْتُمُونَهُ	فَنَبَذُوهُ	وَرَاءَ	ظُهُورِهِمْ
and (do) not	conceal it.	Then they threw it	behind	their backs
وَأَشْتَرُوا	بِهِ	ثَمَنًا	قَلِيلًا	فِيئَسَ
and they exchanged	[with] it	(for) a little price.	And wretched	(is) what
يَشْتَرُونَ	لَا	تَحْسَبَنَّ	الَّذِينَ	يَفْرَحُونَ
they purchase.	187	(Do) not	think	(that) those who
بِمَا	أَتَوْا	وَيُحِبُّونَ	أَنْ يُحْمَدُوا	بِمَا
in what	(they have) brought	and they love	that	for what
لَمْ	يَفْعَلُوا	فَلَا	تَحْسَبَنَّ	بِمَفَازَةٍ
they do -	not	so (do) not	think that they	(will) escape
الْعَذَابِ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	
the punishment;	and for them	(is a) punishment	188	painful.

189. And to Allah belongs the dominion of the heavens and the earth, and Allah on everything is All-Powerful.

190. Indeed, in the creation of the heavens and the earth and the alternation of the night and day are surely Signs for men of understanding.

191. Those who remember Allah standing and sitting and on their sides and they reflect on the creation of the heavens and the earth (saying), 'Our Lord, **You** have not created this in vain. Glory be to **You**; so save us from the punishment of the Fire.

192. Our Lord, indeed whom **You** admit to the Fire, then surely **You** have disgraced him, and for the wrongdoers there are no helpers.

193. Our Lord, indeed we heard a caller calling to faith (saying), 'Believe in your Lord,' so we have believed. Our Lord, so forgive for us our sins and remove for us our evil deeds, and cause us to die with the righteous.

194. Our Lord grant us what **You** promised us through **Your** Messengers and do not disgrace us on the Day of Resurrection. Indeed, **You** never

وَاللَّهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ
and Allah	and the earth,	(of) the heavens	(is the) dominion	And for Allah
عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	إِنَّكَ
(is) on	every	thing	All-Powerful.	in
خَلَقَ	السَّمَوَاتِ	وَالْأَرْضِ	وَاخْتَلَفَ	الَّيْلِ
(the) creation	(of) the heavens	and the earth	and (in the) alternation	(of) the night
وَالنَّهَارِ	لَا يَتَى	لِلْأُولَى	أَلَّا يَبْ	
and the day	(are) surely Signs	for men	(of) understanding.	190
الَّذِينَ	يَذْكُرُونَ	اللَّهَ	فِيمَا	وَقَعُودًا
Those who	remember	Allah	standing,	and on
وَيَتَفَكَّرُونَ	فِي	خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ
and they reflect	on	(the) creation	(of) the heavens	and the earth,
رَبَّنَا	مَا	خَلَقْتَ	هَذَا	بِطُلَا
`Our Lord,	not	You have created	this	(in) vain.
فَقِنَا	عَذَابَ	النَّارِ		رَبَّنَا إِنَّكَ
so save us	from the punishment	(of) the Fire.	191	Our Lord,
مَنْ	تَدْخِلُ	النَّارَ	فَقَدْ	أَخْرَيْتَهُ
whom	You admit	(to) the Fire	then surely	You (have) disgraced him,
لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ		رَبَّنَا إِنَّنَا
for the wrongdoers	(are) any	helpers.	192	Our Lord,
سَمِعْنَا	مُنَادِيًا	يُنَادِي	لِلْإِيمَانِ	أَنْ
[we] heard	a caller	calling	to the faith	that
فَأَمَنَّا	رَبَّنَا	فَاغْفِرْ	لَنَا	ذُنُوبَنَا
so we have believed.	Our Lord	so forgive	for us	and remove
عَنَّا	سَيِّئَاتِنَا	وَتُوفَّنَا	مَعَ	الْأَبْرَارِ
from us	our evil deeds,	and cause us to die	with	the righteous.
رَبَّنَا	وَأَيْنَا	مَا	وَعَدْتَنَا	عَلَى
Our Lord,	grant us	what	You promised us	through
وَلَا	نُخْزِنَا	يَوْمَ	الْقِيَمَةِ	إِنَّكَ
and (do) not	disgrace us	on (the) Day	of [the] Resurrection.	Indeed, You
(do) not	Indeed, You	of [the] Resurrection.	on (the) Day	disgrace us

break (Your) promise.`

195. Then their Lord responded to them, `Indeed, I will not let go waste the deeds of the doer among you, whether male or female; you are of one another. So those who emigrated and were driven out from their homes and were harmed in My way and fought and were killed - surely I will remove from them their evil deeds, and surely I will admit them to Gardens beneath which rivers flow as a reward from Allah. And with Allah is the best reward.`

196. Be not deceived by the movement of those who disbelieved in the land.

197. A little enjoyment, then their abode is hell - a wretched resting place.

198. But those who fear their Lord, for them will be Gardens beneath which rivers flow, they will abide in it forever - a hospitality from Allah. And that which is with Allah is best for the righteous.

199. And indeed, among the People of the Book are those who believe in Allah and what has been revealed to you and what was revealed to them, humbly submissive to Allah. They do not exchange

تُخْلِفُ	الْمِيعَادَ	فَاسْتَجَابَ	لَهُمْ رَبُّهُمْ	194	the promise.`	break
their Lord,	to them	Then responded				
أَنِّي	لَا	أُضِيعُ	عَمَلٍ	عَمَلٍ	مِنْكُمْ	مِنْ
[from]	among you	(of the) doer	deeds	(let go) waste	(will) not	`Indeed, I
ذَكَرٍ	أَوْ	أُنْثَى	بَعْضُكُمْ	مِنْ	بَعْضٍ	فَالَّذِينَ
So those who	(the) other.	from	each of you	female	or	(whether) male
هَاجَرُوا	وَأُخْرِجُوا	مِنْ دِيَارِهِمْ	وَأُودُوا	فِي سَبِيلِي		
My way	in	and were harmed	their homes,	from	and were driven out	emigrated
وَقَتَلُوا	وَقُتِلُوا	لَأُكَفِّرَنَّ	عَنْهُمْ	سَيِّئَاتِهِمْ		
their evil deeds	from them	surely I (will) remove				
وَلَأُدْخِلَنَّهُمْ	جَنَّاتٍ	تَجْرِي مِنْ	تَحْتِهَا	الْأَنْهَارُ		
the rivers -	underneath them	from	flowing	(to) Gardens	and surely I will admit them	
ثَوَابًا	مِنْ عِنْدِ اللَّهِ	وَاللَّهُ	عِنْدَهُ	حَسَنُ الثَّوَابِ	195	reward.`
(is the) best	with Him	And Allah -	Allah.	[near]	from	a reward
لَا	يَغُرَّتْكَ	تَقَلُّبُ	الَّذِينَ	كَفَرُوا	فِي الْبِلَادِ	
the land.	in	disbelieved	of those who	(the) movement	deceive you	(Let) not
مَتَّعٌ	قَلِيلٌ	ثُمَّ	مَا وَنَهُمْ	جَهَنَّمَ	وَبِئْسَ	
[and] a wretched	(is) hell -	their abode	then	little,	An enjoyment	196
الْمِهَادُ	لَكِنَّ	الَّذِينَ	اتَّقَوْا	رَبَّهُمْ	لَهُمْ	
for them	their Lord,	fear	those who	But	197	[the] resting place.
جَنَّاتٍ	تَجْرِي مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	
in it -	will abide forever	the rivers,	underneath them	from	flows	(will be) Gardens
نُزُلًا	مِنْ عِنْدِ اللَّهِ	وَمَا	عِنْدَ اللَّهِ	خَيْرٌ		
(is) best	Allah	(which is) with	And that	Allah.	[near]	from
لِلْأَبْرَارِ	وَإِنَّ	مِنْ	أَهْلِ	الْكِتَابِ		
(of) the Book	(the) People	among	And indeed,	198		for the righteous.
لَمَنْ	يُؤْمِنُ	بِاللَّهِ	وَمَا	أُنْزِلَ	إِلَيْكُمْ	وَمَا
and what	to you	was revealed	and what	in Allah	believe	(are those) who
أُنْزِلَ	إِلَيْهِمْ	خَاشِعِينَ	لِلَّهِ	لَا يَشْتَرُونَ		
They (do) not exchange	to Allah.	humbly submissive	to them -	was revealed		

the Verses of Allah for a little price They will have their reward with their Lord. Indeed, Allah is swift in (taking) the account.

200. O you who believe! Be steadfast and patient and constant and fear Allah so that you may be successful.

In the name of Allah, the Most Gracious, the Most Merciful.

1. O mankind! Fear your Lord the **One Who** created you from a single soul and created from it its mate and dispersed from them many men and women. And fear Allah through whom you claim (your mutual rights) and (revere) the wombs (that bore you). Indeed, Allah is over you Ever-Watchful.

2. And give the orphans their wealth and do not exchange the bad for the good, and do not consume their wealth with your wealth. Indeed, it is a great sin.

3. And if you fear that not you will be able to do justice with the orphans, then marry what seems suitable to you from the women - two, three, or four. But if you fear that you will not be just, then marry one or what your right hands possess.

بِأَيِّكَ اللَّهُ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ						
their reward	for them,	Those,	little.	(for) a price	(of) Allah	[with] the Verses
عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ						
(in) the reckoning.	(is) swift	Allah	Indeed,	their Lord.	(is) with	
يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا						
and [be] patient	Be steadfast	believe[d]!	who	O you	199	
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ						
200	(be) successful.	so that you may	Allah	and fear	and [be] constant	
سورة النساء						
Surah An-Nisa						
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ						
the Most Merciful.	the Most Gracious,	of Allah,	In the name			
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ						
a soul	from	created you	the One Who	your Lord	Fear	mankind! O
وَوَحْدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا						
many men	from both of them	and dispersed	its mate	from it	and created	single
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ						
and the wombs.	[with it]	you ask	(through) whom	Allah	And fear	and women.
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا وَءَاتُوا الْيَتَامَىٰ						
(to) the orphans	And give	1	Ever-Watchful.	over you	is	Allah
أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَيِّثُ بِالطَّيِّبِ وَلَا تَأْكُلُوا						
consume	and (do) not	with the good,	the bad	exchange	and (do) not	their wealth,
أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا وَإِنْ خِفْتُمْ						
you fear	And if	2	great.	a sin	is	Indeed, it
أَلَا نَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا						
what	then marry	the orphans,	with	you will be able to do justice	that not	
طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ						
But if	or four.	or three,	two,	the women	from	to you
خِفْتُمْ أَلَّا تَعْلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ						
possesses	what	or	then (marry) one	you can do justice	that not	you fear

That is more appropriate so that you may not oppress.

4. And give the women their dower graciously. But if they remit to you anything on their own accord then consume it in satisfaction and ease.

5. And do not give the foolish (weak-minded) your wealth, which Allah made a means of support for you, but provide for them with it and clothe them and speak to them words of kindness.

6. And test the orphans until they reach the age of marriage, then if you perceive sound judgement in them, then deliver to them their wealth. And do not consume it extravagantly and hastily (fearing) that they will grow up. And whoever is rich should refrain (from taking wages) and whoever is poor, then let him consume what is reasonable. Then when you deliver their wealth to them, then take witnesses on them. And Allah is sufficient as a Reckoner.

7. For the men is a portion of what is left by parents and the near relatives, and for the women a portion of what is left by parents and near relatives whether little or much - an obligatory portion.

8. And when

	أَلَّا تَعُولُوا	أَدْنَىٰ	ذَٰلِكَ أَيْمَنُكُمْ
3	that not you (may) oppress.	(is) more appropriate	That your right hand.
	وَأَتُوا	النِّسَاءَ	صَدُقَاتِهِنَّ نِحْلَةً
	لَكُمْ	فَإِنْ طَبَنَ	وَأَتُوا
	to you	they remit	But if graciously. their dower the women And give
	عَنْ شَيْءٍ مِّنْهُ	فَكُلُوهُ	هَنِيئًا مَّرِيئًا
4	(and) ease.	(in) satisfaction	then eat it (on their) own, of it anything
	وَلَا تُؤْتُوا السُّفَهَاءَ	أَمْوَالَكُمُ	الَّتِي جَعَلَ اللَّهُ
	for you	Allah made	which your wealth the foolish give And (do) not
	قِيمًا	وَأَرْزُقُوهُمْ فِيهَا	وَأَكْسُوهُمْ وَقُولُوا لَهُمْ
	to them	and speak and clothe them with it (but) provide (for) them	a means of support
	قَوْلًا مَّعْرُوفًا		وَابْتَلُوا
	they reach[ed]	[when] until the orphans And test	5 (of) kindness. words
	النِّكَاحَ	فَإِنْ عَانَسْتُمْ	مِنْهُمْ رُشْدًا
	then deliver	sound judgement in them	you perceive then if (the age) of marriage,
	إِلَيْهِمْ	أَمْوَالَهُمْ وَلَا	تَأْكُلُوهَا إِسْرَافًا
	and hastily	extravagantly	eat it And (do) not their wealth. to them
	أَنْ	يَكْبُرُوا	وَمَنْ كَانَ غَنِيًّا
	rich	is	And whoever they will grow up. (fearing) that
	فَلْيَسْتَعْفِفْ	وَمَنْ كَانَ	فَقِيرًا فَلْيَأْكُلْ
	then let him eat (of it)	poor is	and whoever then he should refrain,
	بِالْمَعْرُوفِ	فَإِذَا	دَفَعْتُمْ إِلَيْهِمْ
	their wealth	to them	you deliver Then when in a fair manner.
	فَاشْهَدُوا	عَلَيْهِمْ	وَكَفَىٰ بِاللَّهِ
6	(as) a Reckoner.	And Allah is sufficient	on them. then take witnesses
	لِّلرِّجَالِ	نَصِيبٌ مِّمَّا تَرَكَ	الْوَالِدَانِ وَالْأَقْرَبُونَ
	and the near relatives	(by) the parents, (is) left	of what a portion For the men
	وَلِلنِّسَاءِ	نَصِيبٌ مِّمَّا تَرَكَ	الْوَالِدَانِ وَالْأَقْرَبُونَ
	and the near relatives	(by) parents (is) left	of what a portion and for the women
	مِمَّا قَلَّ مِنْهُ	أَوْ كَثُرَ	نَصِيبًا مَّفْرُوضًا
	And when	7 obligatory. a portion	much - or of it (is) little of what

the relatives and orphans and poor are present at the time of division, then provide them out of it and speak to them words of kindness.

9. And let those fear who, if they left behind weak offspring and feared for them. So let them fear Allah and speak appropriate words.

10. Indeed, those who consume the wealth of orphans wrongfully, they are only consuming fire in their bellies. And they will be burned in a Blazing Fire.

11. Allah instructs you concerning your children - for the male a portion equal to that of two females. But if there are (only) daughters, two or more, then for them two thirds of what he left. And if there is only one, then for her is half. And for the parents, to each one of them is a sixth of what is left, if he has a child. But if he does not have a child and his parents (alone) inherit from him, then for his mother is one third. And if he has brothers and sisters, then for his mother is a sixth after (fulfilling) any will he has made or (payment of)

حَصَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ							
and the poor,		and the orphans		the relatives		(at) the (time of) division	present
 فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا							
8		(of) kindness.		words	to them	and speak	from it then provide them
وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا							
weak		offspring		behind		they left	if those who, And let fear -
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا							
and let them speak		Allah		So let them fear		about them. (and) they would have feared	
قَوْلًا سَدِيدًا  إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ							
wealth		consume		those who		Indeed,	9 appropriate. words
الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا							
fire,		their bellies		in		they consume	only wrongfully, (of) the orphans
وَسَيَصْلَوْنَ سَعِيرًا  يُوصِيكُمُ اللَّهُ فِي							
concerning		Allah instructs you		10		(in) Blazing Fire. and they will be burned	
أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ فَإِنْ							
But if		(of) two females.		(the) portion		like	for the male your children -
كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا							
(of) what		two thirds		then for them		two,	more (than) (only) women there are
تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ							
And for his parents,		(is) half.		then for her		(only) one,	(there) is And if he left.
لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ							
if		(is) left,		of what		a sixth	of them one for each
كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ							
any child		for him is		not		But if	a child. for him is
وَوَرَّثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ							
(is) one third.		then for his mother		his parents,		and inherit[ed] him	
فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ							
then for his mother		brothers and sisters,			for him are		And if
الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ							
or		[of which]		he has made		any will	after (is) the sixth

any debt. Your parents or your children - you do not know which of them are nearer to you in benefit. An obligation from Allah. Indeed, Allah is All-Knowing, All-Wise.

12. And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave, after (fulfilling) any will they have made and (payment) of any debt. And for them (women) is a fourth of what you leave if you have no child. But if you leave a child, then for them is an eighth of what you leave after (fulfilling) any will you have made and (payment) of any debt. And if a man or woman whose inheritance is in question has no parent or child but has a brother or sister, then for each one of them is a sixth. But if they are more than two, then they share a third after (fulfilling) any will that may have been made

دَيْنٌ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ						
(is) nearer	which of them	you know	not	and your children -	Your parents	any debt.
لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ						
Allah	Indeed,	Allah.	from	An obligation	(in) benefit.	to you
كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ وَلَكُمْ						
And for you	11	All-Wise.	All-Knowing,	is		
نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ						
not	if	by your wives	(is) left	(of) what	(is) half	
يَكُن لَّهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ						
a child,	for them is	But if	a child.	for them is		
فَلََكُمْ الرُّبْعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ						
after	they left,	of what	(is) the fourth	then for you		
وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٌ وَلَهُنَّ						
And for them	any debt.	or	[for which]	they have made	any will	
الرُّبْعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ						
for you is	not	if	you left,	of what	(is) the fourth	
وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ						
then for them	a child,	for you is	But if	a child.		
الثَّمْنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ						
you have made	any will	after	you left	of what	(is) the eight	
بِهَا أَوْ دَيْنٌ وَإِنْ كَانَ رَجُلٌ يُورَثُ						
is inherited	a man	[is]	And if	any debt.	or	[for which]
كَلَّةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ						
or	(is) a brother	and for him	a women	or	(having) no parent or child	
أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ						
But if	(is) the sixth.	of the two	one	then for each	a sister,	
كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ						
(are) partners	then they	that,	than	more	they are	
فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا						
[for which]	was made	any will	after	the third.	in	

and (payment) of any debt. without being harmful. An ordinance from Allah. And Allah is All-Hearing, All-Forbearing.

13. These are the limits of Allah, and whoever obeys Allah and His Messenger, He will admit him into Gardens underneath which rivers flow, he will abide in it forever. And that is a great success.

14. And whoever disobeys Allah and His Messenger and transgresses the limits of Allah, He will admit him into the Fire, he will abide in it forever. And for him is a humiliating punishment.

15. And those who commit immorality from your women, then bring against them four witnesses from among you. And if they testify, then confine them in their houses until death takes them or Allah ordains for them (some other) way.

16. And the two among you who commit it (immorality), then punish both of them. But if they repent and correct themselves, then turn away from both of them. Indeed, Allah is Oft-forgiving, Most Merciful.

17. The repentance accepted by Allah is only for those who do

أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ							
And Allah	Allah.	from	An ordinance	(being) harmful.	without	any debt	or
عَلِيمٌ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ							
of Allah,	(are) limits	These	12	All- Forbearing.	(is) All-Knowing,		
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ							
(to) Gardens	He will admit him	and His Messenger,	Allah	obeys	and whoever		
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا							
in it.	(will) abide forever	the rivers -	underneath it	from	flows		
وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ							
disobeys	And whoever	13	[the] great.	(is) the success	And that		
اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ							
He will admit him	His limits -	and transgresses	and His Messenger	Allah			
نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ							
humiliating.	(is) a punishment	And for him	in it.	(will) abide forever	(to) Fire		
وَالَّذِي يَأْتِيكَ الْفَدْحَشَ مِنْ نِّسَائِكُمْ							
your women	from	[the] immorality	commit	And those who	14		
فَأْتِشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا							
they testify	And if	among you.	four	against them	then call to witness		
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّعَنَ الْمَوْتُ							
[the] death	comes to them	until	their houses	in	then confine them		
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذَانِ							
And the two who	15	a way.	for them	Allah makes	or		
يَأْتِيَنِهَا مِنْكُمْ فَأَذْهُبْنَاهُمَا فَإِنْ تَابَا							
they repent	But if	then punish both of them.	among you,	commit it			
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ							
Allah	Indeed,	from both of them.	then turn away	and correct themselves,			
كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا							
Only	16	Most-Merciful.	Oft-forgiving,	is			
التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ							
do	(is) for those who	Allah	by	the acceptance of repentance			

evil in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness and Allah is All-Knowing, All-Wise.

18. The repentance is not accepted from those (continue to) do evil deeds until when death approaches one of them, he says, 'Indeed, I repent now;' nor for those who die while they are disbelievers. For them We have prepared a painful punishment.

19. O you who believe! It is not lawful for you to inherit the women by force. And do not constraint them so that you may take a part of what you have given them unless they commit an open immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah has placed much good in it.

20. And if you intend replacing one wife with another and you have given one of them a heap of gold, then do not take away anything from it.

الْشُّوءِ	بِجَهْلَةٍ	ثُمَّ	يَتُوبُونَ	مِنْ قَرِيبٍ
the evil	in ignorance,	then	they repent	soon after.
فَأُولَٰئِكَ	يَتُوبُ	اللَّهُ	عَلَيْهِمْ	وَكَانَ اللَّهُ
Then those	will have forgiveness	(from) Allah	upon them,	and Allah is
عَلِيمًا	حَكِيمًا	وَلَيْسَتْ	التَّوْبَةُ	
All-Knowing,	All-Wise.	And not	(is) the acceptance of repentance	
لِلَّذِينَ	يَعْمَلُونَ	السَّيِّئَاتِ	حَتَّىٰ	إِذَا حَضَرَ
for those who	do	the evil deeds	until	when death approaches
أَحَدَهُمْ	الْمَوْتُ	قَالَ	إِنِّي	تُبْتُ الْكُنْ وَلَا
one of them	[the] death,	he says,	'Indeed I	repent now;'
الَّذِينَ	يَمُوتُونَ	وَهُمْ	كُفَّارٌ	أُولَٰئِكَ
those who	die	while they	(are) disbelievers.	Those -
أَعْتَدْنَا	لَهُمْ	عَذَابًا	أَلِيمًا	يَتَأْتِيهَا
We have prepared	for them	a punishment	painful.	O you
الَّذِينَ	ءَامَنُوا	لَا	يَحِلُّ	لَكُمْ أَنْ تَرِثُوا
who	believe[d]!	Not	(is) lawful	for you that you inherit
النِّسَاءَ	كَرْهًا	وَلَا	تَعْضُلُوهُنَّ	لِتَذْهَبُوا
the women	(by) force.	And not	you constraint them	so that you may take
بَعْضَ	مَا	ءَاتَيْتُمُوهُنَّ	إِلَّا أَنْ	يَأْتِيَنَّ
a part	(of) what	you have given them	except	that they commit
بِفَاحِشَةٍ	مُبَيَّنَةٍ	وَعَاشِرُوهُنَّ	بِالْمَعْرُوفِ	فَإِنْ
immorality	open.	And live with them	in kindness.	But if
كَرِهْتُمُوهُنَّ	فَعَسَىٰ	أَنْ	تَكْرَهُوا	شَيْئًا
you dislike them,	then perhaps	that	you dislike	a thing
وَيَجْعَلُ اللَّهُ	فِيهِ	خَيْرًا كَثِيرًا	وَإِنْ	أَرَدْتُمْ
and Allah placed	in it	much good.	And if	you intend
أَسْتَبْدَالَ	زَوْجٍ	مَّكَاتٍ	زَوْجٍ	وَأَتَيْتُمْ
replacing	a wife	in place	(of) a wife	and you have given
إِحْدَاهُنَّ	فِنْطَارًا	فَلَا	تَأْخُذُوا	مِنْهُ شَيْئًا
one of them	heap (of gold)	then (do) not	take away	from it anything.

Would you take it by slander and as manifest sin?

21. And how could you take it while you have gone in unto each other, and they have taken a strong covenant from you?

22. And do not marry those women whom your fathers married, except what has already passed. Indeed, it was an immorality and a hateful (deed) and an evil way.

23. Forbidden to you are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, daughters of brothers, daughters of sisters, your foster mothers, your foster sisters, mothers of your wives and your step daughters who are under your guardianship (born) of your wives you have had relations with, but if you have not had relations with them, then there is no sin on you. And (also forbidden) are wives of your sons who are from your loins, and that you take (in marriage) two sisters simultaneously, except what has already passed. Indeed, Allah is Oft-Forgiving, Most Merciful.

أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا مُبِينًا ۖ وَكَيْفَ					
And how	20	open?	and sin	(by) slander	Would you take it
تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ					
to	one of you	has gone -	when surely	could you take it	
بَعْضٍ وَأَخَذَتِ مِنْكُمْ مِّيثَاقًا غَلِيظًا ۖ					
21	strong?	covenant	from you	and they have taken	another,
وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ					
the women	of	your fathers	married	whom	marry
إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا					
and hateful,	an immorality	was	indeed it	has passed before,	what except
وَسَاءَ سَبِيلًا ۚ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ					
(are) your mothers	to you	Forbidden	22	way.	and (an) evil
وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ					
and your mother's sisters	and your father's sisters	and your sisters	and your daughters		
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ النِّسَاءِ					
who	and the mothers	(of) sisters	and daughters	(of) brothers,	and daughters
أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ					
(of) your wives	and mothers	the nursing	from	and your sisters	nursed you
وَرَبِّبَاتُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ					
your women	of	your guardianship	(are) in	who	and your step daughters
الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم					
relations	you had	not	but if	with them,	you had relations
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلِيلُ أَبْنَائِكُمُ					
of your sons,	And wives	on you.	sin	then (there is) no	with them,
الَّذِينَ مِّنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا					
you gather together	and that	your loins	(are) from	those who	
بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ					
has passed before.	what	except	two sisters	[between]	
إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۖ					
23	Most-Merciful.	Oft-Forgiving,	is	Allah	Indeed,

24. And also (prohibited are) those women who are already married except whom you rightfully possess (through wedlock). (This is) the decree of Allah upon you. And lawful to you are (all) beyond these, (provided) that you seek them (in marriage) with your wealth desiring chastity and not lust. So for whatever you benefit from them, give them their bridal due as an obligation. And there is no sin on you concerning what you mutually agree to beyond the obligation. Indeed, Allah is All-Knowing, All-Wise.

25. And whoever among you is not able to marry free chaste believing women, then (marry) from those whom your right hands possess of believing slave girls. And Allah knows all about your faith. You (believers) are of one another. So marry them with the permission of their family and give them their bridal due in a fair manner, they being chaste, not committing immorality or taking secret lovers. Then if after marriage they commit adultery, then for them is half the punishment for free chaste women. This is for him among you who fears committing sin, but to be patient

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا				
whom	except	the women	of	And (prohibited are) the ones who are married
مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ				
to you	And (are) lawful	upon you.	Decree of Allah	you rightfully possess.
مَا وَرَاءَ ذَلِكَُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ				
not	desiring to be chaste	with your wealth	you seek	that these beyond those
مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ				
so you give them	from them,	of it	you benefit[ed]	So what (to be) lustful.
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا				
concerning what	on you	sin	And (there is) no	(as) an obligation. their bridal due
تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ				
is	Allah	Indeed,	the obligation.	beyond of it you mutually agree
عَلِيمًا حَكِيمًا ﴿٢٤﴾ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ				
among you - able to	(is) not	And whoever	24	All-Wise. All-Knowing,
طَوَلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ				
then (marry) from	[the] believing women	the free chaste	to marry	afford
مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ				
And Allah	(of) the believers.	your girls -	of	your right hands possess[ed] what
أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ				
So marry them	(one) another.	(are) from	You	about your faith. knows best
بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ				
with [the] fairness.	their bridal due	and give them	of their family	with the permission
مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ				
those who take	and not	those who commit immorality	not	(They should be) chaste
أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ أَتَيْنَ بِفَحِشَةٍ				
adultery	they commit	and if	they are married	Then when secret lovers.
فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ				
the punishment.	of	the free chaste women	on (of) what	(is) half then for them
ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا				
you be patient	and that	among you	committing sin	fears (is) for whoever That

is better for you. And Allah is All-Forgiving, Most Merciful.

26. Allah wishes to make clear to you and to guide you to the ways of those who were before you and to accept your repentance. And Allah is All-Knowing, All-Wise.

27. Allah wishes to accept your repentance, but those who follow their passions wish that you deviate (into) a great deviation.

28. Allah wishes to lighten for you (your difficulties); and mankind was created weak.

29. O you who believe! Do not consume one another's wealth unjustly; instead do business with mutual consent. And do not kill yourselves. Indeed, Allah is Most Merciful to you.

30. And whoever does that in aggression and injustice, then soon We will cast him into a Fire. And that is easy for Allah.

31. If you avoid major sins, which you are forbidden, We will remove from you your misdeeds and We will admit you to a noble entrance.

32. And do not covet for that by which Allah has made some of you exceed others. For men is a share of what they have earned

خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾ يُرِيدُ اللَّهُ	Allah wishes	25	Most Merciful.	(is) All-Forgiving.	And Allah	for you.	(is) better
لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ	before you	(of) those	(to) ways	and to guide you	to you	to make clear	
وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾	26	All-Wise.	(is) All-Knowing.	And Allah	from you.	and to accept repentance	
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ	those who	but wish	from you,	accept repentance	to	wishes	And Allah
يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾	27	great.	(into) a deviation	you deviate -	that	the passions	follow
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا	weak.	the mankind	and was created	for you;	lighten	to	Allah wishes
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ	your wealth	eat	(Do) not	believe[d]!	who	O you	28
بَيْنَكُمْ بِالْهَبْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ	mutual consent	on	business	(there) be	that	But	unjustly. between yourselves
مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ	to you	is	Allah	Indeed,	yourselves.	kill	And (do) not among you.
رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا	and injustice,	(in) aggression	that	does	And whoever	29	Most Merciful.
فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا	easy.	Allah	for	And that is	(into) a Fire.	We (will) cast him	then soon
﴿٣٠﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ	from [it],	you are forbidden	(of) what	great (sins)	you avoid	If	30
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا	(to) an entrance	and We will admit you	your misdeeds	from you	We will remove		
كَرِيمًا ﴿٣١﴾ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ	[with it]	Allah (has) bestowed	what	covet	And (do) not	31	(a) noble.
بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا	they earned,	of what	(is) a share	For men	others.	over	some of you

and for women is a share of what they have earned. And ask Allah of **His** Bounty. Indeed, Allah is All-Knower of everything.

33. And for all, We have made heirs to what is left by their parents and relatives. And as to those whom your right hands pledged, give them their share. Indeed, Allah is a Witness over everything.

34. Men are in charge of women (i.e., take due care of women) because Allah has bestowed some of them over others and because they spend from their wealth. So the righteous women are obedient, guarding in the unseen what Allah would have them guard. And those from whom who fear ill-conduct, then advise them, forsake them in bed, and set forth (the impending separation) to them. Then if they obey you, then seek no means against them. Indeed, Allah is Most High, Most Great.

35. And if you fear a breach between the two of them, then send an arbitrator from his family and an arbitrator from her family. If they both wish reconciliation, Allah will cause reconciliation between them. Indeed,

وَاللِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ							
of	Allah	And ask	they earned.	of what	(is) a share	and for women	
فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا							
All-Knower.	thing	of every	is	Allah	Indeed,	His Bounty.	
وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ							
(by) the parents	(is) left	of what	heirs	We (have) made	And for all	32	
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَآتُوهُمْ							
then give them	your right hands -	pledged	And those whom	and the relatives.			
نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا							
33	a Witness.	thing	every	over	is	Allah	Indeed, their share.
الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ							
Allah (has) bestowed	because	the women	of	(are in) charge	[The] men		
بَعْضُهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ							
their wealth.	from	they spend	and because	others	over	some of them	
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ							
in the unseen	guarding	(are) obedient,	So the righteous women				
بِمَا حَفِظَ اللَّهُ وَاللَّي تَخَافُونَ							
you fear	And those (from) whom	Allah would have them guard.	that which				
نُشُوزَهُنَّ فَعُظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ							
the bed	in	and forsake them	then advise them,	their ill-conduct			
وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا							
then (do) not	they obey you	Then if	and set forth to them/ strike them.				
تَبِعُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا							
Most Great.	Most High,	is	Allah	Indeed,	a way.	against them	seek
وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا							
then send	between the two of them,	a dissension	you fear	And if	34		
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا							
they both wish	If	her family.	from	and an arbitrator	his family	from	an arbitrator
إِصْلَاحًا يُّوفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ							
Indeed,	between both of them.	Allah will cause reconciliation	reconciliation,				

Allah is All-Knower, All-Aware.

36. And worship Allah and do not associate anything with Him, and do good to parents, relatives, orphans, needy, the neighbor who is near, the neighbor who is farther away, the companion by your side, the traveler and those whom your right hands possess. Indeed, Allah does not love those who are proud and boastful.

37. Those who are stingy and enjoin upon (other) people stinginess and hide what Allah has given them of His Bounty - and We have prepared for the disbelievers a humiliating punishment.

38. And those who spend their wealth to be seen by people and do not believe in Allah and the Last Day. And who has Shaitaan as a companion, then evil is he as a companion.

39. And what (harm would come) upon them if they believed in Allah and the Last Day and spend from what Allah has provided them? And Allah is All-Knower about them.

40. Indeed, Allah does not wrong (even as much as) an atom's weight. And if there is a good (deed) He doubles it

اللَّهُ كَانَ عَلِيمًا خَيْرًا ﴿٣٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا							
And (do) not	Allah	And worship	35	All-Aware.	All-Knower,	is	Allah
تُشْرِكُوا بِهِ شَيْئًا وَالْأُولَٰئِكَ لِحَسَنَاتِ وَيَذَى الْقُرْبَىٰ							
and with the relatives,	(do) good,	and to the parents	anything,	with Him	associate		
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ							
and the neighbor	(who is) near,	and the neighbor	and the needy	and the orphans,			
الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ السَّبِيلِ وَمَا							
and what	and the traveler	by your side	and the companion	(who is) farther away,			
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن							
(the one) who	love	(does) not	Allah	Indeed,	your right hands.	possess[ed]	
كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ							
and order	are stingy	Those who	36	(and) [a] boastful.	[a] proud	is	
النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا ءَاتَاهُمُ اللَّهُ							
Allah (has) given them	what	and hide	[of] stinginess	the people			
مِنْ فَضْلِهِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا							
a punishment	for the disbelievers	and We (have) prepared	His Bounty -	of			
مُهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِشَاءَ							
to be seen	their wealth	spend	And those who	37	humiliating.		
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ							
the Last,	in the Day	and not	in Allah	they believe	and not	(by) the people	
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ							
then evil	(as) companion -	for him	the Shaitaan	has	and whoever		
قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا							
they believed	if	(is) against them	And what	38	(is he as) a companion.		
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ							
Allah (has) provided them?	from what	and spent	the Last	and the Day	in Allah		
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ اللَّهَ لَا							
(does) not	Allah	Indeed,	39	All-Knower.	about them	And Allah is	
يُظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا							
He doubles it	a good	there is	And if	(of) an atom.	(as much as) weight	wrong	

Surah 4: The women (v. 36-40)

Part - 5

and gives from **Himself** a great reward.

41. So how (will it be) when **We** bring from every nation a witness and **We** bring you as a witness against these people.

42. And on that Day those who disbelieved and disobeyed the Messenger will wish that the earth was leveled with them. But they will not (be able) to hide any statement from Allah.

43. O you who believe! Do not approach prayer while you are intoxicated until you know what you are saying or (when you are) impure, except (when) passing through a way, until you have bathed. And if you are ill or on a journey or one of you comes from the toilet or you have touched women and you do not find water, then do *tayammum* with clean earth and wipe over your faces and your hands. Indeed, Allah is Oft-Pardoning, All-Forgiving.

44. Did you not see those who were given a portion of the Book, purchasing error and wishing that you stray from the (straight) way?

45. And Allah knows better about your enemies and sufficient is Allah as a Protector, and sufficient is Allah as a Helper.

46. Among

وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا	فَكَيْفَ	إِذَا
when	So how (will it be)	40
great.	a reward	near Him
from	and gives	
جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى	عَلَى	
against	you	and We bring
a witness	nation	every
from	We bring	
هَؤُلَاءِ شَهِيدًا	يَوْمَئِذٍ	يَوَدُّ الَّذِينَ كَفَرُوا
disbelieved	those who	will wish
On that Day	41	(as) a witness.
these (people)		
وَعَصَوْا الرُّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا	يَكْتُمُونَ	اللَّهُ حَدِيثًا
and not	the earth	with them
was leveled	if	the Messenger
and disobeyed		
يَكْتُمُونَ	اللَّهُ	حَدِيثًا
who	O you	42
(any) statement.	from Allah	they will (able to) hide
عَمَانُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى	تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي	سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ
until	(are) intoxicated	while you
the prayer	go near	(Do) not
believe[d]		
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي	سَبِيلٍ حَتَّى تَغْتَسِلُوا	وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ
(when) passing	except	(when you are) impure
and not	you are saying	what
you know		
سَبِيلٍ حَتَّى تَغْتَسِلُوا	وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ	أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ
a journey	on	or
ill	you are	And if
you have bathed.	until	(through) a way
the women	you have touched	or
the toilet,	from	of you
one	came	or
فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا	بِأَيْدِيكُمْ وَأَعِدَّكُمْ	إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا
and wipe (with it)	clean	(with) earth
then do <i>tayammum</i>	water,	you find
and not		
بِأَيْدِيكُمْ وَأَعِدَّكُمْ	إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
All-Forgiving.	Oft-Pardoning.	is
Allah	Indeed,	and your hands.
your faces		
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ	الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ	
of	a portion	were given
those who	[towards]	you see,
Did not	43	
الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ		
(from) the way?	you stray	that
and wishing	[the] error	purchasing
the Book,		
وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ	وَلِيًّا	وَكَفَى بِاللَّهِ نَصِيرًا
and Allah (is) sufficient	about your enemies	knows better
And Allah	44	
وَلِيًّا	وَكَفَى بِاللَّهِ	نَصِيرًا
those who	Of	45
(as) a Helper.	(is) Allah	and sufficient
(as) a Protector,		

Surah 4: The women (v. 41-46)

Part - 5

the Jews are those who distort the words from their places and they say, 'We hear and we disobey' and 'Hear as one who does not hear' and 'Raina,' twisting their tongues and defaming the religion. And if they had said, 'We hear and we obey' and 'Hear and look at us,' surely it would have been better and more suitable for them. But Allah cursed them for their disbelief, so they do not believe, except a few.

47. O you who have been given the Book, believe in what We have revealed confirming what is with you, before We efface the faces and turn them on their backs or curse them as We cursed the Sabbath-breakers. And the command of Allah is (always) executed.

48. Indeed, Allah does not forgive that a partner is associated with Him, but He forgives other than that for whom He wills. And whoever associates partners with Allah, then surely he has fabricated a tremendous sin.

49. Do you not see those who claim purity for themselves? Nay, Allah purifies whom He wills, and they will not be wronged (even as much as) a hair on a date seed.

50. See how

هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا	and they say, their places from the words they distort are Jews, We hear[d] and we disobey[ed]
وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيَّا	twisting and 'Raina' to be heard not and 'Hear' and we disobey[ed]
بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا	(had) said, [that] they And if the religion. [in] and defaming [with] their tongues
سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ	surely it (would) have been and look (at) us, and 'Hear' and we obey[ed] 'We hear[d]
خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ يَكْفُرِهِمْ	for their disbelief, Allah cursed them [And] but and more suitable. for them better
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾ يَتَّبِعُهَا الَّذِينَ أُوتُوا	(have) been given who O you 46 a few. except they believe so not
الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ	with you, what is confirming We (have) revealed in what believe the Book,
مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ	or their backs on and turn them faces We efface [that] before
نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ ؕ وَكَانَ	And (of) the Sabbath. companions We cursed as We curse them
أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ	forgive (does) not Allah Indeed, 47 is (always) executed. command of Allah
أَنْ يُشْرَكَ بِهِ ۚ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ	for whom that other than but He forgives with Him, a partner is associated that
يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ	he has fabricated then surely with Allah, associat(ed) partners And whoever He wills.
إِثْمًا عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ	claim purity those who [towards] you see Do not 48 tremendous. a sin -
أَنفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا	and not He wills whom He purifies (it is) Allah, Nay, (for) themselves?
يُظْلَمُونَ قَتِيلًا ﴿٤٩﴾ أَنْظُرْ كَيْفَ	how See 49 (even as much as) a hair on a date seed. they will be wronged

they invent a lie about Allah, and sufficient is that as a manifest sin.

51. Do you not see those who were given a portion of the Book? They believe in superstition and false deities, and they say about the disbelievers 'These are better guided to the way than the believers.'

52. Those are the ones whom Allah has cursed, and whoever Allah curses - you will never find any helper for him.

53. Or have they a share in the Kingdom? Then they would not give the people (even as much as) the speck on a date seed.

54. Or are they jealous of the people for what Allah has given them from His Bounty? But surely We gave the family of Ibrahim the Book and wisdom and gave them a great kingdom.

55. Then of them are some who believed in him and of them are some who turned away from him. And sufficient is Hell as a Blazing Fire.

56. Indeed, those who disbelieve in Our Signs, soon We will burn them in a Fire. Every time their skins are roasted, We will replace their skins with another skin, so that they may taste the punishment. Indeed, Allah is

يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا	manifest.	(as) a sin	is it -	and sufficient	[the] lie,	Allah	about	they invent
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّنُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	of	a portion	were given	those who	[towards]	you see	Do not	50
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	and they say	and the false deities,	in the superstition	They believe	the Book?			
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	those who	than	(are) better guided	'These	disbelieve[d]	for those who		
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	(whom) Allah (has) cursed,	(are) the ones	Those	51	(as to the) way.	believe[d]		
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ				52	(any) helper.	for him	you find	then never will
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	the people	they would not give	Then	the Kingdom?	of	(is) a share	for them	Or
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	are they jealous	Or	53	(even as much as) the speck on a date seed.				
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	We gave	But surely	His Bounty?	from	Allah gave them	what	for	of the people
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	a kingdom	and [We] gave them	and [the] wisdom	the Book	of Ibrahim	the family		
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	and of them	in him	believed	(are) some who	Then of them	54	great.	
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	(as a) Blazing Fire.	(is) Hell	and sufficient	from him,	turned away	(are) some who		
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	We will burn them	soon	in Our Signs,	disbelieved	those who	Indeed,	55	
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	skins	We will change their	their skins	are roasted	Every time	(in) a Fire.		
وَالَّذِينَ كَفَرُوا هَتُولَاءُ أَحَدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ	is	Allah	Indeed,	the punishment.	so that they may taste	for other (than) that,		

All-Mighty, All-Wise.

57. And those who believe and do good deeds We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. For them therein are purified spouses, and We will admit them in the thick shade.

58. Indeed, Allah orders you to render trusts to their owners, and when you judge between the people to judge with justice. Excellent is what Allah advises you with. Indeed, Allah is All-Hearing, All-Seeing.

59. O you who believe! Obey Allah and obey the Messenger and those in authority among you. Then if you disagree in anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is best and more suitable for (final) determination.

60. Do you not see those who claim that they believe in what is revealed to you and what was revealed before you? They wish to go for judgement to the false deities, while they were ordered to reject it. And Shaitaan wishes to mislead them far astray.

61. And when it is said to them, 'Come to

عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ	the good deeds	and did	believe[d]	And those who	56	All-Wise.	All-Mighty,
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَمْ يَمُوتْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ	will abide	the rivers,	underneath it	from	flows	(in) Gardens	We will admit them
ظِلًّا ظِلِيلًا ﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا	render	to	Allah orders you	Indeed,	57	thick.	(in the) shade
الْأَمْنَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ	the people	between	you judge	and when	their owners,	to	the trusts
أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ	Indeed,	with it.	advises you	excellently	Allah	Indeed,	with justice.
اللَّهُ كَانَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا	believe[d]!	who	O you	58	All-Seeing.	All-Hearing,	is
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ	among you.	and the owners of authority	the Messenger	and obey	Allah	Obey	
فَإِنْ نَنزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ	if	and the Messenger,	Allah	to	refer it	anything,	in
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ	(is) best	That	[the] Last.	and the Day	in Allah	believe	you
وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ أَلَمْ تَرَ إِلَىٰ	[towards]	Do you not see	59	(for final) determination.	and more suitable		
الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا	and what	to you	(is) revealed	in what	believe	that they	claim
أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الظَّالِمِينَ	the false deities	to	go for judgement	to	They wish	before you?	was revealed
وَقَدْ أُمرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ	to	And the Shaitaan wishes	[with] it.	reject	to	they were ordered	and surely
يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا	Come	to them,	(it) is said	And when	60	far away.	astray -
يُضِلُّهُمْ	misleads them						

Surah 4: The women (v. 57-61)

Part - 5

to what Allah has revealed and to the Messenger,` you see the hypocrites turning away from you in aversion.

62. So how would it be when disaster befalls them because of what their hands had sent forth? Then they come to you swearing by Allah, `We intended nothing but good and reconciliation.`

63. Those are the ones about whom Allah knows what is in their hearts, so turn away from them and admonish them and speak to them penetrating words.

64. And We did not send any Messenger except to be obeyed by the permission of Allah. And if, when they wronged themselves, they had come to you and asked Allah's forgiveness and the Messenger had asked forgiveness for them, surely they would have found Allah Oft-Forgiving, Most-Merciful.

65. But no, by your Lord, they will not believe until they make you judge about whatever arises between them and then do not find within themselves any discomfort about what you have decided and submit in full submission.

66. And if We had decreed on them, `Kill yourselves` or `Leave your homes,` they would have not done it except a few

إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ	the hypocrites	you see	the Messenger,`	and to	Allah (has) revealed	what	to
يَصُدُّونَ عَنْكَ صُدُودًا ۖ فَكَيْفَ إِذَا أَصَابَتْهُمْ	befalls them	when	So how	61	(in) aversion.	from you	turning away
مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ	swearing	they come to you	then	their hands	sent forth	for what	disaster
بِاللَّهِ إِنَّ أَرَدْنَا إِلَّا حَسَنًا وَتَوْفِيقًا ۖ	62	and reconciliation.`	good	except	we intended	`Not	by Allah,
أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ	so turn away	their hearts,	(is) in	what	Allah knows	(are) the ones who -	Those
عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا	a word	their souls	concerning	to them	and say	and admonish them,	from them
بَلِيغًا ۖ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ	to be obeyed	except	any Messenger	And not We sent	63	penetrating.	
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَلَمُوا أَنفُسَهُمْ	themselves,	they wronged	when	[that] they,	And if	by the permission of Allah.	
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ	for them	and asked forgiveness	(of) Allah,	and asked forgiveness	(had) come to you		
الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا	Most-Merciful.	Oft-Forgiving,	Allah	surely they would have found	the Messenger,		
فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ	they make you judge	until	they will not believe	by your Lord,	But no,	64	
فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ	themselves	in	they find	not	then	between them,	arises about what
حَرَجًا ۖ وَمِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا	(in full) submission.	and submit	you (have) decided	about what	any discomfort		
وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ	yourselves`	`Kill	that,	on them	(had) decreed	[that] We	And if
أَوْ أَخْرِجُوا مِن دِيَارِكُمْ مَا فَעَلُوهُ إِلَّا قَلِيلٌ	a few	except	they would have done it	not	your homes,`	from	`Go forth or

of them. But if they had done what they were advised, surely it would have been better for them and more strengthening (for their faith).

67. And then **We** would have given them from **Ourselves** a great reward.

68. And **We** would have guided them to the straight way.

69. And whoever obeys Allah and the Messenger, then they will be with those on whom Allah has bestowed **His** Favor - the Prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

70. That is the Bounty of Allah, and Allah is sufficient as All-Knower.

71. O you who believe! Take your precautions and advance in groups or advance all together.

72. And indeed, there is among you he who lags behind, and if disaster befalls you, he says `Verily, Allah has favored me in that I was not present with them.`

73. And if bounty comes to you from Allah, he would surely say, as if there had not been any affection between you and him, `Oh! I wish I had been with them then I would have attained a great success.`

74. So let those fight in

مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ													
with [it].		they (were) advised		what		had done		[that] they		But if		of them.	
لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾													
66		strengthen(ing).		and stronger		for them		better		surely (it) would have been			
وَإِذَا لَأَتَيْنَهُمْ لَدُنَّا أَجْرًا عَظِيمًا													
a great reward.		Ourselves		from		We would (have) given them		And then					
وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٧﴾ وَمَنْ													
And whoever		68		(to) the straight way.		And We would have guided them		67					
يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ													
those whom		(will be) with		then those		and the Messenger		Allah		obeys			
أَنعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ													
and the truthful,		the Prophets,		of		upon them -		Allah has bestowed His Favor					
وَالشَّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٩﴾													
69		companion(s).		(are) those		And excellent		and the righteous.		and the martyrs,			
ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا													
(as) All-Knower.		and Allah is sufficient,		Allah,		of		(is) the Bounty		That			
يَتَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا													
and advance		your precautions		Take		believe[d]!		who		O you		70	
ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَنْ													
(is) he who		among you		And indeed,		71		all together.		advance		or (in) groups	
لَّيَبْطِئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالْ قَدْ أَنعَمَ اللَّهُ													
Allah (has) favored		`Verily		he said,		a disaster		befalls you		then if		lags behind	
عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ													
befalls you		And if		72		present with them.`		I was		not		(in) that [on] me	
فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ يَكُنْ بَيْنَكُمْ													
between you		there been		(had) not		as if		he would surely say		Allah		from bounty	
وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ													
with them		I had been		`Oh! I wish		any affection,		and between him					
فَأَفُوزَ فَأَفُوزَ عَظِيمًا ﴿٧٣﴾ فَلْيَقْتُلْ فِي													
in		So let fight		73		great.`		a success		then I would have attained			

the way of Allah who sell the life of this world for the Hereafter. And whoever fights in the way of Allah and is killed or achieves victory We will grant him a great reward.

75. And what is (the matter) with you that you do not fight in the way of Allah, and (for) the one who are weak among the men and the women and the children who say, 'Our Lord, take us out of this town whose people are oppressors and appoint for us from Yourself a protector and a helper.

76. Those who believe, they fight in the way of Allah; and those who disbelieve, they fight in the way of the false deities. So fight against the friends of the Shaitaan. Indeed, the strategy of the Shaitaan is weak.

77. Have you not seen those who were told, 'Restrain your hands and establish prayer and give zakah?' Then when fighting was ordained on them, then a group of them feared Allah or more intense fear. And they said, 'Our Lord why have You ordained upon us fighting? If only You postponed (it for) us for

سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ	for the Hereafter. (of) the world the life sell those who (of) Allah (the) way
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فُتِّقْتُ أَوْ يُكْتَلْ يَغْلِبْ	achieves victory or then he is killed (of) Allah, (the) way in fights And whoever
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا	(that) not for you And what 74 a great. a reward We will grant him then soon
تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ	the men among and (for) those who are weak (of) Allah, (the) way in you fight
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ	of take us out 'Our Lord say, those who and the children, and the women
هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ	from for us and appoint (are) its people [the] oppressor(s) [the] town this
لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾	75 a helper. Yourself from for us and appoint a protector Yourself
الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ	and those (of) Allah; (the) way in they fight believe, Those who
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا	So fight (against) (of) the false deities. (the) way in they fight who disbelieve,
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا	weak. is (of) the Shaitaan (the) strategy Indeed, of the Shaitaan. (the) friends
﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا	'Restrain to them, (when) it was said those who [towards] Have you not seen 76
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ فَلَمَّا كُتِبَ	was ordained Then when the zakah? and give the prayer and establish your hands
عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ	as (they) fear the people [they] fear of them a group then the fighting, on them
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ	why 'Our Lord and they said, fear, more intense or Allah
كُتِبَ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْنَا إِلَى	to You postpone (it for) us Why not [the] fighting? upon us have You ordained

a short period. Say, 'The enjoyment of this world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged (even as much as) a hair on a date seed.'

78. Wherever you may be, death will overtake you even if you are in lofty towers. And if any good comes to them, they say, 'This is from Allah. And if any evil befalls them, they say, 'This is from you.' Say, 'All is from Allah.' So what is (wrong) with these people that they do not seem to understand any statement.

79. Whatever good comes to you is from Allah, and whatever evil befalls you is from yourself. And We have sent you for the people as a Messenger, and sufficient is Allah as a Witness.

80. He who obeys the Messenger then surely he has obeyed Allah, and whoever turns away then We have not sent you over them as a guardian.

81. And they say, 'We pledge obedience.' Then when they leave you, a group of them plan by night other than what you say. But Allah records what they plan by night. So turn away from them

أَجَلٍ قَرِيبٍ ۖ قُلْ مَنَعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ	and the Hereafter	(is) little	(of) the world	'Enjoyment	Say,	a near term.'
خَيْرٌ لِّمَنِ لَّمْ يَغْلِبْهُ وَهُوَ يَرْجُو ۚ وَلَا يُظْلَمُونَ	you will be wronged	and not	fears (Allah)	for whoever	(is) better	
فَنِيلاً ۖ أَيْنَمَا تَكُونُوا	you be	'Wherever	77	(even as much as) a hair on a date seed.		
يُذَرِّكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ	And if	lofty.	towers	in	you are	even if [the] death [will] overtake you
نُصِبَتْ لَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۚ وَإِنْ	And if	Allah.'	(is) from	'This	they say,	any good befalls them
نُصِبَتْ لَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلُّ	'All	Say,	you.'	(is) from	'This	they say,
مِنْ عِنْدِ اللَّهِ ۚ فَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ	they do not seem	[the] people,	(with) these	So what (is wrong)	(is) from Allah.'	
يَفْقَهُونَ حَدِيثًا ۚ مَا أَصَابَكَ مِنْ حَسَنَةٍ	(the) good	of	befalls you	What(ever)	78	any statement. to understand
مِّنْ اللَّهِ ۚ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ	yourself.	(is) from	(the) evil	of	befalls you	and whatever Allah, (is) from
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَى بِاللَّهِ	and Allah is sufficient	(as) a Messenger,	for the people	And We have sent you		
شَهِيدًا ۚ مَّن يُّطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ	he obeyed	then surely	the Messenger	obeys	(He) who	79 (as) a Witness.
اللَّهُ ۚ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ	over them	We (have) sent you	then not	turns away -	and whoever	Allah,
حَفِيفًا ۚ وَيَقُولُوا طَاعَةٌ فَإِذَا	Then when	'(We pledge) obedience.'	And they say,	80	(as) a guardian.	
بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي	that which	other than	of them	a group	plan by night	[from] you, they leave
تَقُولُ ۚ وَاللَّهُ يَكْتُبُ مَا يُنِيتُونَ ۚ فَأَعْرِضْ عَنْهُمْ	from them	So turn (away)	they plan by night.	what	records	But Allah you say.

and put your trust in Allah. And sufficient is Allah as a Trustee.

82. Then do they not ponder on the Quran? If it had been from other than Allah, surely they would have found much contradiction.

83. And when there comes to them a matter of security or fear, they spread it. But if they had referred it to the Messenger and to those having authority among them, surely those who can draw correct conclusion from it would have known about it. And if not for the Bounty of Allah upon you and His Mercy, surely you would have followed Shaitaan except for a few.

84. So fight in the way of Allah; you are not responsible except for yourself. And encourage the believers that perhaps Allah will restrain the might of those who disbelieve. And Allah is Greater in Might and Stronger in punishment.

85. Whoever intercedes for a good cause will have for himself a share of it; and whoever intercedes for an evil cause will have a portion of it. And Allah is on every thing a Keeper.

86. And when you are greeted with a greeting, greet

 وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا									
81	(as) a Trustee.	And sufficient is Allah	Allah.	in	and put (your) trust				
أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ									
other than	from	it had (been)	And if	(on) the Quran?	they ponder	Then (do) not			
 اللَّهُ لَوْجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا									
82	much contradiction.	in it	surely they (would have) found	Allah,					
وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا									
they spread	[the] fear	or	the security	of	a matter	comes to them	And when		
بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى									
and to	the Messenger	to	they (had) referred it	But if	[with] it.				
أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ									
those who	surely would have known it	among them,	those having the authority						
يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ									
(of) Allah	(had been the) bounty	And if not	among them.	draw correct conclusion (from) it					
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا									
except	the Shaitaan	surely you (would have) followed	and His Mercy,	on you					
قَلِيلًا  فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ									
you are not responsible	(of) Allah;	(the) way	in	So fight	83	a few.			
إِلَّا نَفْسَكَ وَحَرِّضْ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ									
that Allah	perhaps	the believers,	And encourage	(for) yourself.	except				
يَكْفِ بِكَ بِأَسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا									
(in) Might	(is) Stronger	And Allah	disbelieved.	(of) those who	(the) might	(will) restrain			
وَأَشَدُّ تَنكِيلًا  مَّنْ يَشْفَعُ شَفَعَةً حَسَنَةً									
good,	an intercession	intercedes -	Whoever	84	(in) punishment.	and Stronger			
يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعُ شَفَعَةً									
an intercession	intercedes -	and whoever	of it;	a share	for him	will have			
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ									
every	(is) on	And Allah	of it.	a portion	for him	will have	evil,		
شَيْءٍ مُّقِيبًا  وَإِذَا حُيِّئُ بِنَحِيَةٍ فَحِوُّ									
then greet	with a greeting,	you are greeted	And when	85	a Keeper.	thing			

with a better greeting or (at least) return it (in a like manner). Indeed, Allah is over everything, an Accountant.

87. Allah - there is no god except Him, surely He will gather you on the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

88. So what is (the matter) with you (that you have) become two parties concerning the hypocrites? And Allah cast them back for what they earned. Do you wish to guide those whom Allah has let go astray? And whoever Allah lets go astray - never will you find for him a way (of guidance).

89. They wish if you disbelieve as they disbelieved so that you would be alike. So do not take from among them allies until they emigrate in the way of Allah. But if they turn back, seize them and kill them wherever you find them. And do not take from among them any ally or helper,

90. Except those who join a group between whom and you there is a treaty or those who come to you with hearts restraining them from fighting you or fighting their people. And if Allah had willed, surely He would have given them power over you

يَٰأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ									
thing	every	of	is	Allah	Indeed,	return it.	or	than it	with better
حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ									
Him,	except	god	(there is) no	Allah -	86	an Accountant.			
لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْأَقِيمَةِ ۖ لَا رَيْبَ فِيهِ									
about it.	doubt	no	of [the] Resurrection -	(the) Day	to	surely He will gather you			
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ فَمَا									
So what	87	(in) statement.	Allah	than	(is) more truthful	And who			
لَكُمْ فِي ٱلْمُتَنَفِقِينَ فِتْنَتَيْنِ									
(you have become) two parties? the hypocrites (that) concerning is (the matter) with you									
وَاللَّهُ أَزْكٰهُمْ بِمَا كَسَبُوا۟ ۖ أَتُرِيدُونَ أَن تَهْدُوا۟									
you guide	that	Do you wish	they earned.	for what	cast them back	While Allah			
مَنْ أَضَلَّ اللَّهُ ۖ وَمَنْ يُضِلِّ اللَّهُ فَلَٰنَ									
then never will	Allah lets go astray,	And whoever	Allah has let go astray?	whom					
تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا									
as	you disbelieve	if	They wish	88	a way.	for him	you find		
كَفَرُوا۟ فَتَكُونُونَ سَوَآءٌ ۖ فَلَا تَتَّخِذُوا۟ مِنْهُمْ									
from them	take	So (do) not	alike.	and you would be	they disbelieved				
أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟ فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا۟									
they turn back,	But if	(of) Allah.	(the) way	in	they emigrate	until	allies		
فَٱخْذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا۟									
take	And (do) not	you find them.	wherever	and kill them	seize them				
مِنْهُمْ وَلَيْسَ وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا ٱلَّذِينَ يَصِلُونَ									
join	those who	Except	89	any helper,	and not	any ally	from them		
إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۖ أَوْ جَاءُوكُم									
those who come to you	or	(is) a treaty	and between them	between you	a group	[to]			
حَصَرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُم ۖ أَوْ يُقَاتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ									
And if	their people.	they fight	or	they fight you	that	their heart	restraining		
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ									
over you,	surely He (would have) given them power					Allah (had) willed,			

and they would have fought you. So if they withdraw from you and do not fight against you and offer you peace, then Allah has not made for you a way against them.

91. You will find others who wish to obtain security from you and (to) obtain security from their people. Every time they are returned to the temptation, they plunge into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you find them. And those - We have made for you against them a clear authority.

92. It is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then freeing of a believing slave and blood money be paid to his family except that they remit as charity. But if he was from a people hostile to you and he was a believer, then freeing of a believing slave. And if he was from a people with whom you have a treaty - then the blood money be paid to his family and freeing of a believing slave. And whoever does not find (one or cannot afford to buy one) - then fasting

فَلَقَنَلَهُمْ	فَإِنْ	أَعَزَّلُوكُمْ	فَلَمْ
and (do) not	they withdraw from you	So if	and surely they (would have) fought you.
يُقَاتِلُوكُمْ	وَأَلْقُوا إِلَيْكُمُ السَّلَامَ	فَمَا جَعَلَ اللَّهُ لَكُمْ	
for you	Allah has made	then not	[the] peace to you and offer fight against you
عَلَيْهِمْ سَبِيلًا	سَتَجِدُونَ	آخَرِينَ يُرِيدُونَ	أَنْ
that	wishing	others	You will find 90 a way. against them
يَأْمَنُوكُمْ	وَيَأْمَنُوا	قَوْمَهُمْ	كُلَّ مَا
Every time	their people,	and they be secure from	they be secure from you
رُدُّوْا	إِلَى الْفِتْنَةِ	أَرْكُسُوا	فِيهَا فَإِنْ لَمْ
not	So if	into it.	they are plunged the temptation, to they are returned
يَعَزِّلُوكُمْ	وَيُلْقُوا إِلَيْكُمُ السَّلَامَ	وَيَكْفُرُوا	أَيْدِيَهُمْ
their hands,	and they restrain	[the] peace to you and offer	they withdraw from you
فَخَذُوهُمْ	وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ	وَأُولَئِكَ جَعَلْنَا	
We made	And those -	you find them.	wherever and kill them then seize them
لَكُمْ عَلَيْهِمْ	سُلْطَانًا مُبِينًا	وَمَا كَانَتْ	
is	And not	91	clear. an authority against them for you
لِمُؤْمِنٍ	أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا	خَطَاً	وَمَنْ قَتَلَ
killed	And whoever	(by) mistake.	except a believer he kills that for a believer
مُؤْمِنًا	خَطَاً	فَتَحْرِيرُ	رَقَبَةٍ مُّؤْمِنَةٍ
and blood money	(of) a believing slave	then freeing	(by) mistake, a believer
مُسْلِمَةً	إِلَىٰ أَهْلِهَا إِلَّا أَنْ	يَصَّدَّقُوا	فَإِنْ
But if	they remit (as) charity.	that	unless his family to (is to be) paid
كَانَ	مِنْ قَوْمٍ عَدُوٍّ لَكُمْ	وَهُوَ	مُؤْمِنٌ فَتَحْرِيرُ
then freeing	a believer	and he was	to you hostile a people from (he) was
رَقَبَةٍ مُّؤْمِنَةٍ	وَإِنْ كَانَ	مِنْ قَوْمٍ	بَيْنَكُمْ
between you	a people	from	(he) was And if (of) a believing slave.
وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَةٌ	مُسْلِمَةٌ إِلَىٰ أَهْلِهَا
his family,	to	(is to be) paid	then blood money (is) a treaty, and between them,
وَتَحْرِيرُ	رَقَبَةٍ مُّؤْمِنَةٍ	فَمَنْ لَمْ	يَجِدْ فَصِيَامُ
then fasting	find,	(does) not	And whoever (of) a believing slave. and freeing

for two months consecutively, (seeking) repentance from Allah. And Allah is All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, then his reward is Hell, abiding in it forever; and Allah's wrath will fall on him and He has cursed him and has prepared for him a great punishment.

94. O you who believe! When you go forth in the way of Allah, investigate, and do not say to the one who offers you the (greetings of) peace, 'You are not a believer,' seeking the transitory gains of this worldly life; for with Allah are abundant booties. Like wise you were before; then Allah conferred favor upon you; so investigate. Indeed, Allah is All-Aware of what you do.

95. Not equal are those among the believers who sit (at home) - except those who are disabled - and those who strive in the way of Allah with their wealth and their lives. And Allah has preferred in rank those who strive with their wealth and their lives to those who sit (at home). And to all Allah has promised the best. And Allah has preferred those who strive over

شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ	and Allah is	Allah,	from	(seeking) repentance	consecutively,	(for) two months
عَلِيمًا حَكِيمًا ٩٢ وَمَنْ يَقْتُلْ مُؤْمِنًا	a believer	kills	And whoever	92	All-Wise.	All-Knowing,
مُتَعَمِّدًا فَجَزَاءُ ۖ جَهَنَّمَ خَالِدًا فِيهَا	abiding in it forever	(is) Hell,	then his recompense		intentionally	
وَعُذِّبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ	for him	and has prepared	and He (will) curse him	on him	and Allah's wrath will fall	
عَذَابًا عَظِيمًا ٩٣ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا	When	believe[d]!	who	O you	93	great.
ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا	say	and (do) not	then investigate,	(of) Allah	(the) way	in
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا	'You are not a believer,'	(a greeting of) [the] peace,	to you	offers	to the one who	
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَائِمُ	(are) booties	Allah	for with	(of) the world,	(of) the life	transitory gains
كَثِيرٌ ۚ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ	then Allah conferred favor	before,	you were	Like that	abundant.	
عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ	you do	of what	is	Allah	Indeed,	so investigate.
خَبِيرًا ٩٤ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ	the believers	among	the ones who sit	(are) equal	Not	94
عَزَّ أُولَى الْأَصْرَارِ وَالْمُجَاهِدُونَ فِي سَبِيلِ	(the) way	in	and the ones who strive	[the] disabled	the ones (who are)	other than
اللَّهُ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	the ones who strive	Allah (has) preferred	and their lives.	with their wealth	(of) Allah	
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا	And (to) all	(in) rank.	the ones who sit	to	and their lives	with their wealth
وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى	over	the ones who strive	Allah (has) preferred	the best.	Allah (has) promised	

those who sit (at home) with a great reward,

96. Ranks from Him and forgiveness, and mercy. And Allah is Oft-Forgiving, Most Merciful.

97. Indeed, those whom the Angels take (in death) while they were wronging themselves - they (the Angels) will say, 'In what (condition) were you?' They will say, 'We were oppressed in the earth.' They (the Angels) will say, 'Was not the earth of Allah spacious (enough) for you to emigrate therein?' Then those will have their abode in Hell - and evil it is as a destination.

98. Except the oppressed among the men and the women and the children who cannot devise a plan nor are they directed to a way.

99. Then for those, may be, Allah will pardon them, and Allah is All-Pardoning, ever Forgiving.

100. And whoever emigrates in the way of Allah will find on the earth many places of refuge and abundance. And whoever leaves from his home as an emigrant to Allah and His Messenger and then death overtakes him then certainly his reward has become incumbent on Allah. And Allah is Oft-Forgiving, Most Merciful.

101. And when you travel in the earth,

الْقَاعِدِينَ	أَجْرًا	عَظِيمًا	دَرَجَاتٍ	مِّنْهُ
the ones who sit	(with) a reward	great,	Ranks	from Him
وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ	عَفُورًا	رَّحِيمًا
and forgiveness,	and mercy.	And is	Oft-Forgiving,	Most Merciful.
96				
إِنَّ الَّذِينَ	تَوَفَّاهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Indeed,	those whom -	the Angels	(while) they (were) wronging	
أَنفُسِهِمْ	قَالُوا	فِيمَ	كُنْتُمْ	قَالُوا
themselves	they say,	'In what (condition)	were you?'	'We were
مُسْتَضْعَفِينَ	فِي الْأَرْضِ	قَالُوا	أَلَمْ	تَكُنْ
oppressed	in	the earth.'	They said,	was
وَأَسِعَةً	فَنَهَاجُوا	فِيهَا	فَأُولَٰئِكَ	مَأْوَهُمْ
spacious (enough)	so that you (could) emigrate	in it?'	Then those	(will have) their abode
جَهَنَّمَ	وَسَاءَتْ	مَصِيرًا	إِلَّا	الْمُسْتَضْعَفِينَ
in Hell -	and evil it is	(as) a destination.	Except	the oppressed
97				
مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	لَا يَسْتَطِيعُونَ	حِيلَةً
among	the men	and the women	and the children	who are not able to
وَلَا	يَهْتَدُونَ	سَبِيلًا	فَأُولَٰئِكَ	عَسَى
and not	they (are) directed	(to) a way.	Then those,	Allah
98				
يَعْفُو	عَنْهُمْ	وَكَانَ	عَفُورًا	عَفُورًا
will pardon	[on] them,	and is	Oft-Pardoning,	Oft-Forgiving.
99				
وَمَنْ	يُهَاجِرْ	فِي سَبِيلِ	اللَّهِ	يَجِدْ
And whoever	emigrates	(the) way	(of) Allah,	in
مُرْغَمًا	كَثِيرًا	وَسَعَةً	وَمَنْ	يَخْرُجْ
place(s) of refuge -	many,	and abundance.	And whoever	leaves
مِنْ				
بَيْتِهِ	مُهَاجِرًا	إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ
his home	(as) an emigrant	to	Allah	then
وَالْمَوْتُ	فَقَدْ	وَقَعَ	أَجْرُهُ	عَلَى اللَّهِ
[the] death,	then certainly	(became) incumbent	on	Allah.
عَفُورًا	رَّحِيمًا	وَإِذَا	ضَرَبْتُمْ	فِي الْأَرْضِ
Off- Forgiving,	Most Merciful.	And when	you travel	in
100				

there is no blame upon you that you shorten the prayer, if you fear that those who disbelieve may harm you. Indeed, the disbelievers are to you an open enemy.

102. And when you are among them and you lead them in prayer, then let a group of them stand with you and let them take their arms. Then when they have prostrated, let them be behind you and let the other group come forward, which has not (yet) prayed and let them pray with you, taking their precautions and their arms. Those who disbelieve wish that you neglect your arms and your baggage, so that they can assault upon you in a single attack. But there is no blame upon you, if you are troubled by rain or are sick, for laying down your arms, but take your precautions. Indeed, Allah has prepared a humiliating punishment for the disbelievers.

103. Then when you have finished the prayer, then remember Allah standing, sitting, and (lying) on your sides. But when you are secure, then (re-) establish the (regular) prayer.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ	if	the prayer	[of]	you shorten	that	(is) any blame	upon you	then not
خِفْتُمْ أَنْ يُفْهِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ	the disbelievers	Indeed,	disbelieved.	those who	may harm you	that	you fear	
كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾ وَإِذَا كُنْتُمْ فِيهِمْ	among them	you are	And when	101	open.	an enemy	for you	are
فَاقْصَتْ لَهُمُ الصَّلَاةَ فَلْنَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ	with you	of them	a group	then let stand	the prayer,	for them	and you lead	
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا	then let them be	they have prostrated,	Then when	their arms.	and let them take			
مِنْ وَرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ	(which has) not	other,	a group -	and let come (forward)	behind you			
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ	and their arms.	their precaution	and let them take	with you	and let them pray	prayed,		
وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ	your arms	[about]	you neglect	if	disbelieved	those who	Wished	
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً	(in) a single attack.	upon you	so (that) they (can) assault	and your baggage,				
وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى	any trouble	with you	was	if	upon you	blame	But (there is) no	
مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا	you lay down	that	sick	you are	or	rain	(because) of	
أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ	has prepared	Allah	Indeed,	your precautions.	but take	your arms,		
لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ فَإِذَا قَضَيْتُمْ	you (have) finished	Then when	102	humiliating.	a punishment	for the disbelievers		
الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى	and (lying) on	and sitting	standing	Allah	then remember	the prayer,		
جُنُوبِكُمْ فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ	the (regular) prayer.	then establish	you are secure	But when	your sides.			

Indeed, prayer is prescribed for the believers at fixed times.

104. And do not be weak in pursuing the people (enemy). If you are suffering, then indeed they are also suffering like you are suffering, while you have hope from Allah that which they hope not. And Allah is All-Knowing, All-Wise.

105. Indeed, We have revealed to you the Book with the truth so that you may judge between the people with what Allah has shown you. And do not be a pleader for the deceitful.

106. And seek forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

107. And do not argue on behalf those who deceive themselves. Indeed, Allah does not love the one who is treacherous and sinful.

108. They seek to hide from the people but they cannot hide from Allah and He is among them when they plot by night in words that He does not approve. And Allah ever encompasses what they do.

109. Here you are - those who argue on their behalf in the life of this world - but who will argue with Allah for them on the Day of Resurrection or who

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا									
(at) fixed times.	prescribed	the believers	on	is	the prayer	Indeed,			
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا									
you are	If	(of) the people.	pursuit	in	be weak	And (do) not	103		
تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ									
you are suffering,	like what	are (also) suffering	then indeed, they	suffering,					
وَرَجُّونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ									
And Allah is	they hope.	not	that which	Allah	from	while you (have) hope			
عَلِيمًا حَكِيمًا إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ									
the Book	to you	We (have) sent down	Indeed,	104	All-Wise.	All-Knowing,			
بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا									
with what	the people	between	so that you may judge	with the truth					
أَرَاكَ اللَّهُ وَلَا تَكُن لِلْخَائِبِينَ خَصِيمًا									
105	a pleader.	for the deceitful	be	And (do) not	Allah has shown you.				
وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا									
Most Merciful.	Oft-Forgiving,	is	Allah	Indeed,	(of) Allah.	And seek forgiveness			
وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ									
themselves.	deceive	those who	for	argue	And (do) not	106			
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا									
(and) sinful.	a treacherous	is	the one who	love	(does) not	Allah	Indeed,		
يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ									
Allah	from	but cannot hide	the people	from	They seek to hide	107			
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنْ									
of	He (does) not approve	what	they plot by night	when	(is) with them	and He			
الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا									
108	All-Encompassing.	they do -	of what	And Allah is	the word.				
هَآأَنَآ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ									
but who	(of) the world,	the life	in	for them	[you] argue	those who	Here you are -		
يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ									
who	or	of [the] Resurrection	(on) the Day	for them	(with) Allah	will argue			

will be their defender.

110. And whoever does evil or wrongs his soul and then seeks forgiveness of Allah he will find Allah Oft-Forgiving, Most Merciful.

111. And whoever earns sin only earns it against himself. And Allah is All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then blames it on an innocent (person), then surely he has burdened himself with a slander and a manifest sin.

113. And if it was not for the Grace of Allah upon you and His Mercy, a group of them had resolved to mislead you. But they do not mislead except themselves, and they will not harm you in anything. And Allah has revealed to you the Book and the Wisdom and taught you what you did not know. And Allah's Grace upon you is great.

114. There is no good in most of their secret talk except he who orders charity or kindness or conciliation between people. And whoever does that seeking the pleasure of Allah then soon We will give him a great reward.

115. And whoever opposes the Messenger after guidance has become clear

يَكُونُ عَلَيْهِمْ وَكِيلًا	وَمَنْ يَعْمَلْ سُوءًا	109	(their) defender.	[over them]	will be
أَوْ يَظْلِمَ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا	اللَّهُ يَجِدُ اللَّهُ	110	Most Merciful.	Oft-Forgiving,	
يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا	111	All-Wise.	All-Knowing,	And Allah is	his soul. against he earns it
وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا	112	manifest.	and a sin	(with) a slander	he (has) burdened (himself) then surely
فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا	113	great.	upon you	(of) Allah	(the) Grace And is know.
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا	114	great.	a reward	We will give him	then soon (of) Allah pleasure seeking
وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ	115	(has) become clear	what	after	the Messenger opposes And whoever

to him and follows other than the way of the believers - **We** will turn him to what he has turned to and **We** will burn him in Hell; and evil it is as a destination.

116. Indeed, Allah does not forgive that you associate partners with **Him**, but **He** forgives other than that for whom **He** wills. And whoever associates partners with Allah, then surely he has lost the way, staying far away.

117. They invoke besides **Him** none but female (deities), and they (actually) invoke none but the rebellious Shaitaan.

118. Allah cursed him and he (Shaitaan) said, 'I will surely take from your slaves an appointed portion.

119. And I will surely mislead them and I will surely arouse (sinful) desires in them, and I will surely order them so they will surely cut off the ears of the cattle and I will surely order them so they will surely change the creation of Allah.' And whoever takes Shaitaan as a friend besides Allah, then surely he has suffered a manifest loss.

120. He promises them and arouses (sinful) desires in them. And Shaitaan does not promise them except deception.

121. Those will have their abode

لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	(of) the believers,	(the) way	other (than)	and he follows	the guidance,	to him
تَوَلَّوْهُ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ	and evil it is	(in) Hell	and We will burn him	he (has) turned	(to) what	We will turn him
مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ	that	forgive	does not	Allah	Indeed,	115 (as) a destination.
ضَلَّ ضَلًّا بَعِيدًا ﴿١١٦﴾ إِنْ يَدْعُونَ مِنْ دُونِهِ	that	other (than)	[what]	but He forgives	with Him ,	partners be associated
إِلَّا أَنْثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا	then surely	with Allah	associates partners	And whoever	He wills,	for whom
إِلَّا أَنْثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا	beside Him	they invoke	Not	116	far away.	straying
لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ	your slaves	from	'I will surely take	and he said,	Allah cursed him	117
نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا أَضِلُّهُمْ	'And I will surely mislead them	118	appointed.'	a portion		
وَلَأُمْنِيَهُمْ وَلَا أُمْنِيَهُمْ فَلْيَبْتَئِكُنَّ	so they will surely cut off	and surely I will order them	and surely arouse desires in them,			
عَازَاتِ الْأَنْعَامِ وَلَا أُمْنِيَهُمْ فَلْيُغَيِّرَنَّ	so they will surely change	and surely I will order them	(of) the cattle	the ears		
خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا	(as) a friend	the Shaitaan	takes	And whoever	(of) Allah.'	(the) creation
مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا	manifest.	a loss	he (has) lost -	then surely	Allah,	besides
يَعِدُهُمْ وَيُمْنِيَهُمْ وَمَا يَعْزُبُ عَنْهُمْ	promises them	and not	and arouses in them desires	He promises them	119	
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ مَأْوَاهُمْ	their abode	Those -	120	deception.	but	the Shaitaan -

in Hell and they will not find any escape from it.

122. And those who believe and do righteous deeds, We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. A Promise of Allah in truth, and who is truer than Allah in statement?

123. Neither your desire nor the desire of the People of the Book (can prevail). Whoever does evil will be recompensed for it, and he will not find besides Allah any protector nor any helper.

124. And whoever does righteous deeds, whether male or female and is a believer - those will enter Paradise and will not be wronged, (even as much as) the speck on a date seed.

125. And who is better in religion than he who submits his face to Allah and he is a good-doer and follows the religion of Ibrahim - the upright? And Allah took Ibrahim as a friend.

126. And to Allah belongs whatever is in the Heavens and whatever is on the earth. And Allah is ever encompassing everything.

127. And they seek your ruling concerning women. Say, 'Allah gives you the ruling

جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ۝ وَالَّذِينَ	And those who	121	any escape.	from it	they will find	and not	(is) Hell
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ	(in) Gardens	We will admit them	[the] righteous deeds	and do	believe[d]		
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا	forever.	in it	will abide	the rivers,	underneath it	from	flow
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ	Allah	than	(is) truer	and who	(in) truth,	(of) Allah	A Promise
فِيَلَا ۝ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ	(of the) People	(by) the desire	and not	by your desire	Not	122	(in) statement?
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا	and not	for it	will be recompensed	evil	does	Whoever	(of) the Book.
يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝	123	any helper.	and not	any protector	Allah	besides	for him he will find
وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ	female,	or	(the) male	from	[the] righteous deeds	[of]	does And whoever
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ	they will be wronged	and not	Paradise	will enter	then those	(is) a believer,	and he
نَقِيرًا ۝ وَمَنْ أَحْسَنُ دِينًا	(in) religion	(is) better	And who	124	(even as much as) the speck on a date seed.		
مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ	and follows	(is) a good-doer	and he	to Allah	his face	submits	than one who
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۝ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا	(as) a friend.	Ibrahim	And Allah took	the upright?	(of) Ibrahim	(the) religion	
۝ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي	(is) in	and what	the heavens	(is) in	(is) what	And for Allah	125
الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا ۝	126	All-Encompassing.	thing	of every	Allah	and is	the earth,
وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ	gives you the ruling	Allah	Say,	the women.	concerning	And they seek your ruling	

about them and what has been recited to you in the Book concerning the orphan girls to whom you do not give what is ordained for them and you desire to marry them, and (concerning) the weak among children and to stand for justice to orphans. And whatever good you do, then indeed, Allah is All-Knowing of it.

128. And if a woman fears cruelty or desertion from her husband, then there is no sin upon them that they make terms of peace between themselves and reconciliation is best. And the souls are swayed by greed. But if you do good and fear Allah, then indeed, Allah is All-Aware of what you do.

129. And you will never be able to deal justly between the women even if you desire to, but do not incline completely (towards one) and leave another hanging. And if you reconcile and fear Allah - then indeed, Allah is Oft-Forgiving, Most Merciful.

130. And if they separate, Allah will enrich each of them from His abundance. And Allah is All-Encompassing,

فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي							
concerning	the Book	in	to you	is recited	and what	about them	
يَتِمَّى النِّسَاءَ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ							
is ordained	what	you (do) not give them	(to) whom	[the] girls	orphans		
لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ							
and the ones who are weak	marry them,	to	and you desire	for them			
مِنَ الْأَوْلَادِ وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ وَمَا							
And whatever	with justice.	for orphans	stand	and to	the children	of	
تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾							
127	All-Knowing.	about it	is	Allah	then indeed,	good	of you do
وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا							
desertion	or	cruelty	her husband	from	fears	a woman	And if
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ							
they make terms of peace	that	on both of them	sin	then (there is) no			
الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ							
And are swayed	(is) best.	and [the] reconciliation	a reconciliation	between themselves -			
اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ							
And never will	128	All-Aware.	you do	of what	is	Allah	
تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ							
you desired to,	even if	the women	between	deal justly	to	you be able	
فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا							
and leave her (the other)	the inclination	(with) all	incline	but (do) not			
كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ							
Allah	then indeed,	and fear (Allah)	you reconcile	And if	like the suspended one.		
كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾ وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ							
Allah will enrich	they separate,	And if	129	Most Merciful.	Oft-Forgiving,	is	
كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا							
All-Encompassing,	and Allah is	His abundance,	from	each (of them)			

All-Wise.

131. To Allah belongs whatever is in the heavens and whatever is on the earth. And surely We have instructed those who were given the Book before you and yourselves to fear Allah. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is Free of need and Most Praiseworthy.

132. To Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Disposer of affairs.

133. If He wills, He can eliminate you O people, and bring others (in your place). And Allah is over that All-Powerful.

134. Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And Allah is All-Hearing, All-Seeing.

135. O you who believe! Be custodian of justice as witnesses to Allah, even if it is against yourselves or your parents or relatives - whether rich or poor, for Allah is nearer to both of them. So do not follow the desires, lest you deviate (from doing justice). And if you distort (your testimony) or refrain (from giving it), then indeed, Allah is All-Aware of what you do.

حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا							
and whatever	the heavens	(is) in	(is) whatever	And for Allah	130	All-Wise.	
فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ							
the Book	were given	those who	We have instructed	And surely	the earth.	(is) in	
مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا							
you disbelieve -	But if	Allah.	you fear	that	and yourselves	before you	
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي							
(is) in	and whatever	the heavens	(is) in	(is) whatever	for Allah	then indeed	
الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَلِلَّهِ							
And for Allah	131	Most Praiseworthy.	Free of need,	And Allah is	the earth.		
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ							
And Allah is sufficient	the earth.	(is) in	and whatever	the heavens	(is) in	(is) whatever	
وَكَيْلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ							
O people,	He can take you away	He wills	If	132	(as) a Disposer of affairs.		
وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾							
133	All-Powerful.	that	over	And Allah is	others.	and bring	
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ							
(is) the reward	Allah	then with	(of) the world -	reward	desires	[is]	Whoever
الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾							
134	All-Seeing.	All-Hearing.	And Allah is	and the Hereafter.	(of) the world		
﴿١٣٥﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتُوبًا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ							
(as) witnesses	of justice	custodians	Be	believe[d]!	who	O you	
لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ							
if	and the relatives.	the parents	or	yourselves	(it is) against	even if	to Allah,
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا							
So (do) not	to both of them.	(is) nearer	for Allah	poor,	or	rich	he be
تَتَّبِعُوا أَهْوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا							
refrain,	or	you distort	And if	you deviate.	lest	the desire	follow
فَإِنَّ لِلَّهِ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَتَأْتِيهَا							
O you	135	All-Aware.	you do	of what	is	Allah	then indeed

136. O you who believe! Believe in Allah and His Messenger, and the Book, which He revealed upon His Messenger and the Book which He revealed before. And whoever disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day, then surely he lost the way, straying far away.

137. Indeed, those who believed then disbelieved, then believed, then (again) disbelieved, and then increased in disbelief - Allah will not forgive them, nor will He guide them to the (right) way.

138. Give tidings to the hypocrites that for them is a painful punishment -

139. Those who take the disbelievers as allies instead of the believers. Do they seek honor with them? But indeed, all honor belongs to Allah.

140. And surely He has revealed to you in the Book that when you hear the Verses

الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَالِكِتَابِ					
and the Book	and His Messenger,	in Allah	Believe	believe[d]!	who
الَّذِي نَزَّلَ عَلَى رَسُوْلِهِ ءَالِكِتَابِ الَّذِي					
which	and the Book	His Messenger	upon	He revealed	which
اَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ					
and His Angels,	in Allah	disbelieves	And whoever	before.	He revealed
وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ الْآخِرِ					
the Last,	and the Day	and His Messengers	and His Books,		
فَقَدْ ضَلَّ ضَلَالًا بَعِيْدًا					
136	far away.	straying	he lost (the) way,	then surely	
اِنَّ الَّذِيْنَ ءَامَنُوْا ثُمَّ كَفَرُوْا					
disbelieved,	then	believed,	those who	Indeed,	
ثُمَّ ءَامَنُوْا ثُمَّ كَفَرُوْا ثُمَّ					
then	disbelieved,	then	(again) believed,	then	
اَزْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ					
forgive	Allah	will	not	(in) disbelief -	increased
لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا					
137	(on) a (right) way.	will guide them	and not	[for] them	
بَشَرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا					
(is) a punishment	for them	that	(to) the hypocrites	Give tidings	
اَلِيْمًا الَّذِيْنَ يَتَّخِذُوْنَ الْكَافِرِيْنَ					
the disbelievers	take	Those who	138	painful -	
اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ اَيَبْنُغُوْنَ					
Do they seek	the believers.	instead of	(as) allies		
عِنْدَهُمُ الْعِزَّةُ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا					
(is) all for Allah	the honor	But indeed,	the honor?	with them	
وَقَدْ نَزَّلَ عَلَيْكُمۡ فِي					
in	to you	He has revealed	And surely	139	
اَلْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ ءَايٰتِ					
(the) Verses	you hear	when	that	the Book	

of Allah being rejected and ridiculed, then do not sit with them until they engage in some other conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.

141. Those who are waiting for you. Then if you gain a victory from Allah, they say, 'Were we not with you?' But if the disbelievers have a success, they say, 'Did we not gain the advantage over you and we protected you from the believers?' And Allah will judge between you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way.

142. Indeed, the hypocrites seek to deceive Allah and it is He Who deceives them. And when they stand for prayer, they stand lazily, showing off

اللَّهِ	يُكْفَرُ	بِهَا	وَيُسْتَهْزَأُ	بِهَا
(of) Allah	being rejected	[it]	and ridiculed	at [it],
فَلَا	تَقْعُدُوا	مَعَهُمْ	حَتَّى	يَخُوضُوا
then do not	sit	with them	until	they engage
فِي	حَدِيثٍ	غَيْرِهِ	إِنَّكُمْ	إِذَا
in	a conversation	other than that.	Indeed, you	then,
مِثْلَهُمْ	إِنَّ	اللَّهَ	جَامِعٌ	الْمُنَافِقِينَ
(would be) like them.	Indeed,	Allah	will be gathering	the hypocrites
وَالْكَافِرِينَ	فِي	جَهَنَّمَ	جَمِيعًا	
and the disbelievers	in	Hell	all together.	140
الَّذِينَ	يَتَرَبَّصُونَ	بِكُمْ	فَإِنْ	كَانَ
Those who	are waiting	for you.	Then if	was
فَتَحَّ	مِنْ	اللَّهِ	قَالُوا	أَلَمْ
a victory	from	Allah	they say,	'Were not
نَكُنْ	مَعَكُمْ	وَإِنْ	كَانَ	لِلْكَافِرِينَ
we	with you?'	But if	(there) was	for the disbelievers
نَصِيبٌ	قَالُوا	أَلَمْ	نَسْتَحِذْ	
a chance	they said,	'Did not	we have advantage	
عَلَيْكُمْ	وَنَمْنَعُكُمْ	مِنْ	الْمُؤْمِنِينَ	
over you	and we protected you	from	the believers?'	
فَاللَّهُ	يَحْكُمُ	بَيْنَكُمْ	يَوْمَ	الْقِيَمَةِ
And Allah	will judge	between you	(on) the Day	(of) the Resurrection,
وَلَنْ	يَجْعَلَ	اللَّهُ	لِلْكَافِرِينَ	عَلَى
and never will	Allah make	for the disbelievers	the believers	over
سَبِيلًا	إِنَّ	الْمُنَافِقِينَ	يُخَادِعُونَ	
a way.	Indeed,	the hypocrites	(seek to) deceive	
اللَّهُ	وَهُوَ	خَادِعُهُمْ	وَإِذَا	قَامُوا
Allah	and (it is) He	who deceives them.	And when	they stand
إِلَى	الصَّلَاةِ	قَامُوا	كُسَالَى	يُرَاءُونَ
for	the prayer,	they stand	lazily,	showing off

to people and they do not remember Allah except a little.

143. Wavering between them, neither to these (i. e., the believers) nor to those (i.e., the disbelievers). And whoever Allah leaves astray - then never will you find a way for him.

144. O you who believe! Do not take the disbelievers as allies instead of the believers. Do you wish to give Allah clear evidence against yourselves?

145. Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find any helper for them

146. Except those who repent, correct themselves and hold fast to Allah, and are sincere in their religion for Allah, then those will be with the believers. And soon Allah will give the believers a great reward.

147. What would Allah do by punishing you if you are grateful and believe? And Allah is All Appreciative, All-Knowing.

النَّاسَ	وَلَا	بَذْكُرُونَ	اللَّهُ	إِلَّا
(to) the people	and not	they remember	Allah	except
فَلِيلاً	﴿١٤٢﴾	مُذَبِّدِينَ	بَيْنَ	ذَلِكَ
a little.	142	Wavering	between	that,
لَا	إِلَىٰ	هَؤُلَاءِ	وَلَا	إِلَىٰ هَؤُلَاءِ
not	to	these	and not	to those.
وَمَنْ	يُضِلِّ اللَّهُ	فَلَنْ	تَجِدَ	لَهُ
And whoever	Allah lets go astray -	then never will	you find	for him
سَبِيلًا	﴿١٤٣﴾	يَتَأْتِيهَا	الَّذِينَ	ءَامَنُوا
a way.	143	O you	who	believe[d]!
نَتَّخِذُوا	الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ
take	the disbelievers	(as) allies	instead of	the believers.
أَتُرِيدُونَ	أَنْ	تَجْعَلُوا	لِلَّهِ	عَلَيْكُمْ
Do you wish	that	you make	for Allah	against you
سُلْطَانًا	مُّبِينًا	﴿١٤٤﴾	إِنَّ	الْمُتَفَقِّينَ
an evidence	clear?	144	Indeed,	the hypocrites
فِي	الدَّرَكِ الْأَسْفَلِ	مِنْ	النَّارِ	وَلَنْ
(will be) in	lowest depths	of	the Fire,	and never
تَجِدَ	لَهُمْ	نَصِيرًا	﴿١٤٥﴾	إِلَّا الَّذِينَ
you will find	for them	any helper	145	those who
تَابُوا	وَأَصْلَحُوا	وَأَعْتَصَمُوا	بِاللَّهِ	وَأَخْلَصُوا
repent	and correct (themselves)	and hold fast	to Allah	and are sincere
دِينَهُمْ	لِلَّهِ	فَأُولَٰئِكَ	مَعَ	الْمُؤْمِنِينَ
(in) their religion	for Allah,	then those (will be)	with	the believers.
وَسَوْفَ	يُؤْتِي اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا عَظِيمًا	﴿١٤٦﴾
And soon	Allah will give	the believers	a great reward.	146
مَا	يَفْعَلُ اللَّهُ	بِعَذَابِكُمْ	إِنْ	شَكَرْتُمْ
What	would Allah do	by punishing you	if	you are grateful
وَأَمَنْتُمْ	وَكَانَ اللَّهُ	شَاكِرًا	عَلِيمًا	﴿١٤٧﴾
and you believe?	And is Allah	All-Appreciative,	All-Knowing.	147